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THE MUSLIM REVIVAL



No 1

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THE
MUSLIM REVIVAL

A Quarterly Magazine

OF

Muslim Thought & Life

DEVOTED

TO

**The Enlightenment, Rejuvenation
Uplift and Advance of Mussalmans**

TORCH BEARER

OF

The Culture of Islam

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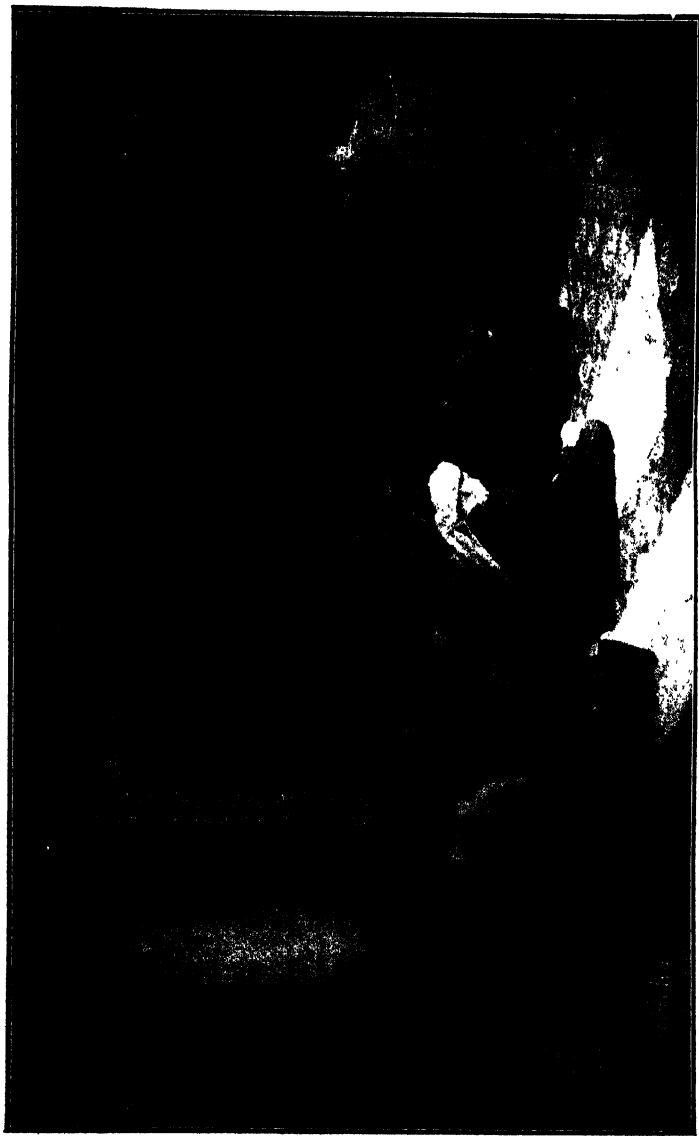
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*H. H. Princess **Khair-un-Nisa** Dayang Muda of
Sarawak who chose mid-air for her
acceptance of Islam.
(For full account see inside)*

The Berlin Mosque



*The Imam delivering Sermon after Id-ul-Azha prayer (1931)
Seated in front :—Princes Azam Jah and Muazzam Jah of Hyderabad*

MUSLIM CULTURE & BENGAL MUSLIMS

[BY S. WAJID ALI, B.A. (CANTAB), BAR.-AT-LAW]

I WOULD ask you to ponder over some of the lessons that history has to teach us. Consider the fates of the Semitic races of the ancient world. They were a great people and produced great cities and great empires. The names and achievements of the city estates of Tyre, Sidon and Carthage still ring in our ears. The glories of the kings of Babylon are still the subject of myths and fables. All that pomp and splendour has vanished, only the memory remains.

Among the Semitic peoples the most insignificant were the Jews. Now oppressed by one powerful neighbour and now by another, theirs was a hard lot indeed. Their great city of Jerusalem was destroyed more than once and they themselves were carried away to Babylon in captivity, and there detained for centuries. And yet the Jews, the object of universal persecution and contempt still remain. Through Christianity they have spiritually conquered the great nations of the world. Their history and tradition supply some of the most important links in the annals of civilized mankind. Fragments of Semitic races who were turned out from their great cities and empires found solace and upliftment in the history and the traditions of the Jews. The past of the Jews is immortal, their present is one of commanding power and influence. Their future is bright with promise. All this is due to their clear realization of the supreme importance of national

culture in the life history of the race, their sedulous cultivation of national culture and tradition, and, their unquestioned loyalty to these in happiness, and, in adversity.

The Jews are spread over all the civilized countries of the world. There are Jews in England, France, Germany, Holland, Belgium, Russia, Spain, Italy, the United States, Palestine, Syria, Mesopotamia, India, in fact, in every important country of the world. They are by no means insignificant elements in the population; on the contrary, in every civilized country, they supply the dominating elements in literature and thought, commerce and industry, politics and journalism. Bergson, Einstein, Zangwill, to mention only a few out of many are Jews. Spinoza was a Jew, Beethoven was a Jew, Heine was a Jew, Karl Marx was also a Jew. A great Jewish writer has proudly asked, if the Jewish contribution were subtracted from European thought, how much of it would remain? I dare say, non-Jewish writers will not feel comfortable to answer the question. In every European country, be it Russia or Poland, Germany or France, Italy or Spain, it is the Jews who are the leaders of advanced thought, and of progressive ideas and ideals. And yet, the loyalty of the Jew to his race culture and tradition is something remarkable! Whatever country he may inhabit whatever movement he may get mixed up with, whatever position he may happen to fill, a Jew is still a Jew. It is to this wonderful loyalty to his race culture that the Jew owes the preservation of his race, in the face of unexampled odds; and, it is also to this peculiar trait that he owes his prosperity, power and influence. The great philosopher Nietzsche has said that the Jew will remain long after the mushroom races and nations of Europe have vanished. He said this because his keen philosophic eye detected the wonderful loyalty of the Jew to his culture and tradition; and, as a true thinker, he was conscious of the biological value of such loyalty.

Look at our neighbours, the Hindus. They are the inheritors of one of the old civilizations of the world. They have remained; while, their contemporaries, the Greeks, the Romans, and the Persians, have disappeared. This again is due to the loyalty of the Hindu race to their national culture and tradition.

In olden times physical conquest led inevitably to cultural conquest. The defeat of a race or a people meant the defeat of its gods and traditions as well. The defeated people became the slaves of the conquerors, and adopted their gods and traditions in which they themselves (I mean the conquered people) occupied a most unenviable position. Cultural defeat brought about the permanent submergence of the conquered race.

It was the Jews and the Hindus who changed the uniformity of things. By their pertinacious adherence to national culture and tradition, they converted defeat into victory; they survived their victors with their pride, their dignity, their race, their tradition, and their culture, more or less intact, and are to-day, as ready as ever, to march forward to fresh destinies with the newest and the most go-ahead peoples of the world. They owe this phoenix-like power of rejuvenation to their unquestioning loyalty to the traditions and the cultures of their respective races, and, to nothing else.

To find out what happens to races who neglect their national culture and tradition, and, do not cling to them tenaciously, through the storm and stress of life, we need not go far to seek. The old non-Aryan races still remain in India, and perhaps form the basic element of the Indian population. Archaeologists will tell you theirs was not a contemptible civilization in the pre-Aryan past of this country, and, their contribution to the so-called civilization of India is by no means negligible. As a matter of fact, it is they who converted the Aryans

from a race of nomadic barbarians into a civilized people. And yet these races, because they failed to honour their race culture and tradition, because they failed to cling to them tenaciously in the face of adversity and conquest, are to-day the unquestioned pariahs of the human race, the scum of the very land which was once their proud home, and, the nursery of their greatness and glory; the object of everybody's scorn, the target of everybody's contempt. They were not only physically conquered by the Aryans; physical conquest is after all a transient and a superficial evil; but what is far worse, morally and culturally conquered as well, a conquest from which there is no deliverance, a conquest, which breaks the spinal cord of a race, prevents it, for evermore, from lifting its head in the comity of nations.

Look at the Sudra stealing his way through the streets of a south Indian city and you realize that you are face to face with one of the tragedies of history. The Sudra knows, and feels, he is unclean. The Aryan culture which has driven out his own, has taught him this. It has also taught him, that he must have committed some wicked sin in his previous birth to be born of such degraded parents as his. It teaches him to curse his own ancestors, and, to look upon the heroes of his own race, those brave souls who fought for the preservation of its independence, and its right to its time-honoured heritage as demons and "rakshases," and it also teaches him, to look upon the men who destroyed his race, and robbed it of its freedom, and of all that it possessed, as immortal heroes, the equals of, and in some cases, superior to the celestial gods themselves. It is the neglect of national culture and tradition that has made the Sudra what he is to-day.

The question that confronts every racial or cultural group at one time or another in its life history, is confronting the Indian Muslims to-day. Upon its right solution depends our future well-being as upon nothing else.

The question, baldly stated, is this : (1) Should we, the Muslim people of India, preserve, in its basic forms, the Saracenic Culture which we have inherited from our ancestors ? or, (2) should we, to facilitate the growth of a homogenous nation, (a) merge ourselves in the culture of the major portion of the population i e., adopt Hindu culture, or (b) destroy our culture, and invite our Hindu countrymen to destroy theirs, so that, on the ruins of both, we might jointly build up a new culture, or, substitute in their place, the culture of Europe or (c) leave our own and other cultures to their fates, and, follow purely political or economic ideals in the reconstruction of society ?

For the sake of convenience let us discuss the second group of questions first. To begin with, should we merge ourselves in the major portion of the population and become Hindus, to all intents and purposes ?

So far as I can see, no unity of purpose or action is possible, between the Hindus and Muslims, in this matter. Hinduism has borne the shock of more than one culture conflict, without serious damage, and, it will do the same in the present case also. The Hindus are the most conservative people in the world ; and, we may be sure, the impact of European culture will leave them changed superficially no doubt but radically unaltered. Their great leaders of thought, Dayanand Saraswati, Ram Kristo Paramhansa, Bankim Chandra Chatterjee, Swami Vivekanand, and Mahadev Govind Ranade of the last generation ; and, Mahatma Gandhi, Rabindranath Tagore, Arabindo Ghose, Kumar Swami, Abanindra Nath Tagore, Sir J. C. Bose, Pandit Malaviya and others of the present generation, are unflinching in their loyalty to their ancestral culture. One or two eccentric individuals may go counter to it, but they find no response and no support in the general mass of the Hindu community. Even the Brahmoes of Bengal, who were once well known for their partiality to the culture of

Europe, are going back to the fold of Hinduism. The *Prabasi* and the *Modern Review*, journals edited and conducted by so called orthodox Brahmoes, are now actively carrying on missionary propaganda, in favour of Hindu culture. England-returned Hindus are discarding European dress in favour of purely Indian garments. In whichever direction we may cast our eyes, it is perfectly evident, that Hindu culture has withstood the first shock of its contact with western culture, and is busy regaining lost ground. So far as our Hindu countrymen are concerned, our efforts, if we are foolish enough to make them, to persuade them to forsake their ancestral culture, in favour of European culture, or, of some brand new culture of our own devising, would be completely barren of result. It would be like sowing seeds on a soil of granite. By such misguided efforts, we would weaken the foundations of our own culture, without doing any harm to the culture of our neighbours. What the result of that would be, may easily be foreseen, without the inspired vision of a prophet or a seer. A scattered and divided Muslim community without unity of purpose or ideals, would be confronted with a Hindu community, larger in numbers, richer in wealth and influence, united in purpose, and, inspired by a common ideal. We would be fools indeed, if we direct our energies to bring about such a result.

Do not think, that I am indulging in the language of exaggeration. I have come across educated and talented men of Muslim parentage, in the very metropolis of Bengal, who seriously think that we ought to swim with the tide and lose our identity in this surging sea of Hindu culture. They themselves are standing examples of the theory they so glibly preach. They have discarded the language (I mean the peculiar lingo), the dress, the manners, the ways, the beliefs, the superstitions, and, even the faith of their ancestors. They continue their Muslim names no doubt, but that too with a certain amount of reluctance, and a secret sense of shame ;

and whenever and wherever possible, they masquerade in Hindu garb and under Hindu names. Nothing pleases them more than when they are mistaken for Hindus. Their writings and speeches are the outpourings of practically undiluted Hindu culture. Their chief pastime is to scoff at and ridicule men whose conduct, writings, or speeches show traces of Muslim culture. This school of Hinduised Muslims is increasing by leaps and bounds, in this province of Bengal; and I assure you, with all the earnestness at my command, they have become a problem in our social life which deserves the serious consideration of Indian Muslims in general, and of Bengal Muslims, in particular. Are they following the right path? If so, let us join them and solve the problem for good. If they are not following the right path, if they are following a path dangerous to our social existence, let us then oppose them vigorously and curb their power of mischief.

I cannot bring myself up to think, that it would be either right or wise, or manly, to surrender ourselves to Hindu culture in the way our degenerate and denationalized fellow Muslims are advising us to do. To begin with, our culture is not an irrational mass of superstitions which have no logical or moral legs to stand on, and, which must inevitably crumble to pieces in the face of adverse circumstances. At the basis of our culture lies a religion, which is the most moral, the most humane, and the most rational the world has yet seen; there is a revealed book embodying the noblest code of morals that the literature of mankind can boast of; and there is the inspiring example of a personality who is unique in history, and stands, in unchallenged supremacy, head and shoulder above the sons of man. To reject this culture, in favour of a culture infinitely inferior to it, judged by all the standards acceptable to a healthy human mind, would be nothing short of treachery to civilization. We can not do it and can not think of doing it,

From the worldly point of view, also, an attempt in this direction would be fraught with calamity to the social system to which we belong, and therefore, directly or indirectly, to ourselves. However subtly we may make our plans and devise our schemes, the major portion of the Muslims would be loyal to the Faith of the Prophet. The result of the effort on the part of the minority, to convert the rest of the community to the culture of Hinduism, would be to disrupt our society, without bringing about the wished for result, and, surrounded as we are by an hostile environment, we would, ere long, meet with the same fate as the Muslims of Andulasia. It, therefore, behoves all sane and patriotic Muslims to oppose the tendency I have spoken of, and the misguided efforts of those who are the champions of this tendency, with all the force at their command.

Let us now discuss the second view, according to which we should destroy our culture, and persuade our Hindu countrymen to destroy theirs as well, so that on the basis of the ruins of both, we might build up a new culture, or adopt international culture, by which is meant, modern European culture.

You must remember, that in this question, two parties are involved, *viz.*, ourselves and the Hindus. If both the parties do not carry out the plan with equal loyalty and zeal, the result would be fraught with the most disastrous consequences to the party which actually does so. We must also remember that in this country, we are in the minority, and our Hindu countrymen are in the majority. That being the position, the Hindu community and Hindu culture, would survive in the ordinary course of events, in spite of minor revolts and differences in the ranks, and, without any special efforts for their preservation. As a minority community, our existence, and the existence of our culture, is contingent on our unity of purpose and action. Bearing these essentials in mind let us consider the situation.

Let us now consider the third alternative. May we not leave our culture, and other cultures, to their fates, and, follow purely political or economic ideals in the reconstruction of society ?

My answer is, that in this arena of contending cultures, we cannot afford to be neutral. In the words of Jesus Christ, "He who is not with us, is against us." We may if we choose, adopt an attitude of indifference towards our own culture, but, others will not follow our example. They will try to strengthen and spread their culture, at the expense of ours. As a necessary result of our attitude and activities, our people will be disorganized, divided and disspirited. Diffident of themselves and of their ideals, they will have to face a people, burning with the fire of their own race ideal, and ready to carry its triumphant standard, anywhere and everywhere.

What the result will be, in the event of a conflict between peoples possessed of such different mentalities may well be imagined. The history of mankind is teeming with innumerable instances of such conflicts and their inevitable results.

It is neither possible, nor desirable, for us to merge ourselves in Hindu culture, it is not possible for us to destroy Hindu and Muslim cultures, and to substitute something new in their place, it is not possible for us to follow political and economic ideals independently of the fate of our own culture. There is therefore only one course left open to us; and that is, to preserve in its basic form our old Islamic culture, and, work for its consolidation and advancement; and by unremitting devotion and work, bring it into line with modern thoughts and ideals. That is work well worth doing, and, so far as we are concerned, that is the most important work awaiting us.

Before we proceed any further, I shall enunciate, for the facility of discussion, a few axiomatic truths

for your acceptance, *viz.*—

- (1) that no culture can survive, which goes counter to the laws of life and progress, and, is opposed to one's dictates of reason.
- (2) that no culture can survive which does not work for its own preservation and propagation.
- (3) that no culture can survive in an environment in which it has no adequate means of self-expression.
- (4) that in order to survive, every culture must embody itself in concrete forms and symbols.

These are simple, self-evident propositions, like the axioms of Euclid; and yet, on their basis may be reared, a whole system of social, educational, and literary ideas and ideals.

Let us begin with the first axiom, *viz.*, that no culture can survive which goes counter to the laws of life and progress, and is opposed to the dictates of reason. The proposition seems simple and self-evident enough, and yet, if we once sincerely and wholeheartedly accept it, we are forced to come to the most revolutionary conclusions regarding matters of the utmost importance in our lives.

The study of scientific phenomena is essential, for the progress of a community, and for its survival in the struggle for existence. And yet, science is everyday upsetting the apple cart of cherished traditions and beliefs. The timid and the orthodox advocate the suppression of science so that traditional beliefs might not be disturbed. Now, if we accept our first axiom, and are true to it, we cannot afford to do so. We must encourage science and we must bow to the findings of reason.

Our second axiom is, that no culture can survive

which does not work for its own preservation and propagation. This is a self evident proposition, and we would all subscribe to it without hesitation, if we were asked to do so. And yet, how few of us have attempted to stand by its practical conclusions? How few of us have worked for the preservation of our culture, and, how few have tried to propagate it! To preserve our culture in its dynamic form, it is necessary that every Muslim boy and every Muslim girl should be acquainted with it, in its best and most abiding form. Have we ensured this in the teachings of the university and other educational institutions? Have we tried to ensure this in the living literatures of the country? Have we tried to ensure this in the press and the platform of our motherland? The only answer we can give to all these questions is a negative one. We are seeing our culture being elbowed out, inch by inch, from every nook and corner of the country, and, we have not cared to lift our little finger in protest; nor have we thought it worth our while, to put ourselves out of the slightest possible way, for its preservation and continuance. You must remember that a few sheaves of silly "gazals," and a few spasmodic outbursts of political hysteria are not sufficient to preserve the threatened culture of a race.

My third axiom is that no culture can survive in a locality in which it has no adequate means of self-expression. So stated, the proposition seems obvious enough. I have no doubt, everyone will subscribe to it without hesitation. And yet, by a curious irony of fate, the trend of our entire social life is against it. Over fifty millions of people live in Bengal, of whom more than twenty-six millions are Muslims. There are more Muslims in Bengal than in Turkey, Arabia and Persia, all put together. The language of this vast population is Bengalee. That is the language they speak, that is the language they read, and that is the language they understand. If they are to be acquainted with Islamic culture, it must be done through the medium of this

language. There is no other means, possible or available. And yet we are so foolishly arrogant, so much eaten up with snobbery and vanity that we think it beneath our dignity, to cultivate this language, or even, to speak in it. Those of us who have money enough to rent a house in Calcutta, or, are by some trick of fate brought here by the exigencies of service, at once, without the least shame or compunction, give up our mother-tongue Bengalee, and take to talking in Urdu, hoping, by that simple device, to take an honoured place among the aristocrats of the Muslim world. This contemptible vanity is proving fatal to our race collectively, and to ourselves individually. The race is losing the services of its educated men; and the lives of individuals are wasting away in inanity, shorn of the only possible, and adequate means, they can have of self-expression. Men do not become aristocrats by borrowing the garments of the great. There is only one road to name and fame, and that is the road of solid achievement in the service of your people. If you have an ancient lineage, well and good; if not, little does it matter. Establish your own line, be the founder of a new aristocratic tradition!

Let me strike a note of serious warning. If we do not take to the study of the Bengalee language, and do not give it the place of honour in our lives to which it is legitimately entitled, and use it as the vehicle for the expression of our thoughts, our aspirations, and our culture, Muslim culture is doomed in Bengal, and, with it, the Muslim race is also doomed. Separate electorates and reserved appointments will not avert the catastrophe.

The fourth and the last axiom which I enunciated was, that, in order to survive, every culture must embody itself in concrete forms and symbols.

This proposition will perhaps require a word of explanation. A little consideration will make it evident that, symbolism is of the very essence of the

life of man. Man differs from other animals simply because he uses, and knows how to use, symbols and the other animals do not. Our very language is nothing but a vast network of symbols, so are all our institutions. We comprehend the universe and react on it by means of symbols. Science, mathematics, art, literature are all symbols and nothing else. If our culture is to live, it must do so by an adequate use of symbols. The Prophet, the Great Founder of our culture, well understood this truth ; and that is why he prescribed so many symbols. The mosque is a symbol, the black stone of the Kaaba is a symbol, the sacrifice of Id-uz-Zuha is a symbol, the fast of Ramzan is also a symbol. To keep our culture alive and potent we must use these symbols prescribed by our Holy Prophet, and we must also add to them as did our great ancestors in days gone by. By a proper use of symbols, we must make our culture alive, and self-conscious, and effective in the life of our people. We must give a new life, a new meaning, a new significance to the old festivals and celebrations. We must also institute new festivals and celebrations to commemorate the lives of our great men and to keep alive the memories of great events. We must embody our culture not only in literature, but also in, architecture, painting and music. Above all we must embody it in our lives, in our dress, in our mode of living and in our social customs and practices.

The question will perhaps be asked, Is it worth doing ? Is the game worth the candle ? My most emphatic answer is, Yes, it is. I have already said, our very existence is bound up with our culture. If our culture goes, we also go. The most elementary instinct of self-preservation should therefore teach us to value our own culture, and inspire us to activity for its preservation.

But, apart from questions of self-preservation, our culture should, and must be preserved, for its own intrinsic value, and for the great things it stands for, and which give it, most undoubtedly, the place of

pride among the cultures of the world. The most fruitful ideas that humanity possesses to-day, namely the conceptions of the brotherhood of men, the equality of races, the rule of a merciful but just God, the right of the individual to commune with his Creator without the help of intermediaries, and, the conception of the ideal life as realized in, and through, the multifarious duties of society are some of the invaluable gifts of our culture to humanity. Europe has taken many of these ideas from our culture ; but, they lose most of their logic and their cosmic significance without that religious foundation which our culture alone can supply.

It is, therefore, our obvious duty not only to preserve our culture in our own country, and among our own people, but it is also our duty, to propagate it in all countries, and among all peoples. This duty should call us to action in a more imperative voice when we see the humble and down-trodden people all around us —people to whom the message of salvation can come only through our culture, and through no other.

THE MOGHALS' CONTRIBUTION TO THE CULTURE OF HINDUSTAN

[BY LALA RAM CHAND MANCHANDA, ADVOCATE]

BEFORE the advent of Babar, the founder of Moghal dynasty in India, foreign Muslim Sultans had already held the sovereignty of India for over five centuries and had almost destroyed the political system of the Hindus and influenced the religious, social, industrial and economic life of the country. They had declared this country to be Darul-Islam and the whole system of Government was established on this basic foundation. The law of Islam could only be the supreme law of the land and in its presence no other law could be tolerated to be higher or even of equal force. As in one kingdom two rulers, each with sovereign rights, is an impossibility in the political world, so two sovereign laws will be an impossibility in the Darul-Islam in the same way.

The position of Hindus and their laws after the conquest by the Arabs at the commencement of the 8th century offered a problem of great difficulty which was solved by a decree of the Khalifa of the time, who enjoined that the Hindus and their laws could not be tolerated unless they helped and loyally supported the sovereignty of Islam. This was a perfectly sound and logical position. The Hindus who hesitated to subscribe to this injunction were required to make a declaration by conduct that they were not opposed or inimical to the laws of Islam and in token of their submission they were required

to pay *Jizya*. This practice was followed by the later Sultans of Delhi including the first two Moghal *Badshahs*.

The Sultans of Delhi were the chiefs of a body of foreign military adventurers, speaking an alien language, practising an alien religion and dressed in strange costumes, possessing different manners generally hostile to the religion and idolatrous practices of the teeming masses whom they subdued. They received support and recruits from the colonies of their countrymen and co-religionists who had settled down in various parts of India and especially towards its north and west but their support could not always be depended upon as they were not unoften potent enemies. Their cantonments were a sort of islets in the midst of a seething sea of hostile humanity.

There was a noticeable change in this policy in the year 1562 when young Akbar realized that a firm Moghal Empire could not be based on force and that consent and co-operation of the people was essential. He ordered the pilgrim and the poll taxes to be abolished and all restrictions on the exercise of Hindu religion removed. Equality in the eyes of law and eligibility for state offices was made the guiding principle of state policy. By this was secured the loyalty and co-operation of the Hindus who played such a distinguished part in building up the great Moghal Empire. Unlike the Delhi Sultans who were the kings of Musalmans who with the co-operation of their co religionists held their sway over the alien Hindus, Akbar became the king of both the Hindus, and the Musalmans alike and held his sway over the people of India with the co-operation of both the Hindus and Musalmans. This principle did not exist before and was discovered by Akbar the Moghal.

Apart from the discovery of the ideal of a National King of India, the Moghals have left many other legacies of permanent value which may

briefly be stated to be as follows :—

1. The cramped and restricted social intercourse between the Hindus and the Muslims was set free and the members of both the parties freely mixed on terms of mutual equality and amity and loyalty to their common sovereign both in private and public life. It was unknown before this time.

2. In this period there was a sudden outburst of native genius and immortal works in art and literature were produced. Amongst others may be mentioned *Ram Charit Mans*, or *Ramayana* of Tulsi Dass in Hindi; Poems by Sur Dass "The blind poet of Agra" and his father Ram Dass; the blending of the Persian and Indian tunes by the genius of Mian Tan Sen; the pictorial art by Daswant, the water-carrier; portraits and calligraphy, frescoes and above all perfections in the art of architectures, the living specimens of which still extort the admiration of the civilized world; for instance the Taj at Agra, Akbar's tomb at Sikandra, Jahangir's tomb and Wazir Khan's mosque at Lahore, so on and so forth.

3. If I mistake not, Babar was the first foreign conqueror to introduce water-lift by means of the persian wheels and laid out luxurious fruit and flower gardens unknown before and thereby added immensely to the increase of the production of the foodstuffs and laid India under a permanent obligation. His successors, Akbar, Jahangir and Shah Jahan followed in his footsteps and made India feel in them a pride which was unknown before.

4. It was during this period that the Hindus developed a speech common to most of the people in India which came to be known as Hindi or Urdu, the *lingua franca* of the natives and the foreigners.

5. Great changes were brought about in the ideas of the people both social and religious.

6. In the matter of dress, both the natives and

the foreigners met each other half way and adopted a common dress suitable to Indian conditions. This list may be added *ad-infinitem*. Such in brief are the legacies of the Great Moghals left to the people of India, not a few of them of permanent cultural values.

7. The eclectic Hindu Muhammadan style of Akbar's age in the arts of architecture, music and painting and his eclectic Din-Ilahi, supply the best model on which to work for the future in order to lay the sound foundations of Indian Nationality. This is no mean contribution to the onward flowing stream of history and towards the fusion of the Indian and the foreign elements in society. This is true history, the rest was transitory, a passing phase of social life. There is no reason to join the crowd in detesting the Moghal Kings of India.

HISTORY OF THE BABI MOVEMENT

1. Mirza Ali Muhammad Bab

[BY MAULANA MUHAMMAD ALI]

The Shaikhis and the Imam Mahdi

The Shaikhiyya is a Shia sect of recent growth and is reckoned among the *Ghulat* by the orthodox Shias. It was founded in A. H. 1210 by Shaikh Ahmad Zainuddin on whose death in A. H. 1212 Sayyid Kazim of Rasht became its head. The majority of the Shias recognise twelve Imams beginning with Ali and ending with Muhammad, son of Hasan Askari, who is known as the Mahdi whose appearance is awaited by the Muslims. The Shia belief is that while the first eleven Imams died, the twelfth has only disappeared, his disappearance taking place in A. H. 260, and that he will reappear before the day of judgment to fill the earth with justice and to make the truth triumphant. The Shaikhis say that since the believers need his guidance and direction at the present moment as well, there must be an individual in direct communication with the absent Imam. Such an individual they call the *perfect Shia*, and first Shaikh Ahmad, and then his successor Sayyid Kazim, was recognised as the means of such communication. The distinctive characteristic of this sect is that they consider their head as the intermediary through whom communication may be sought with the hidden Imam, Mahdi. On account of this position he was looked upon with extreme reverence by the members of the sect as a *quasi*-divine personage.

Mirza Ali Muhammad as head of the Shaikhi Sect

Among those who gathered round Sayyid Kazim of Rasht, head of the Shaikhi sect, was a young enthusiast, called Mirza Ali Muhammad, son of Sayyid Ridza of Shiraz, and a cloth merchant by profession. Mirza Ali Muhammad was born in the year 1235* A. H., corresponding to the year 1819 of the Christian

*Travellers Narrative p. 2.

era. While still a young man he gave himself over to hard devotional exercises. It is related that he used to stand in the sun in the hot season with uncovered head on the top of his house and there repeated certain formulas, and this he continued for some time*. After this he repaired to Karbala, and there received education in the doctrines of the Shaikhi sect as a disciple of Sayyid Kazim with whom he seems to have stayed about a year or two according to the "Nasikh ut Tawarikh." The followers of Bahaullah are inclined to disown his connection with the Shaikhi sect, but there is strong and conclusive testimony to the effect that on the demise of Sayyid Kazim, Mirza Ali Muhammad was chosen as the head by one section of the Shaikhis, others fixing their choice on Haji Karim Khan of Kirman. Moreover, the early Babi leaders, chief followers of Mirza Ali Muhammad Bab, such as Mulla Husain of Bushraweh, Mulla Muhammad Ali Barfurushi, Qurrat ul Ain, Aqa Sayyid Hussain of Yezd and many others were all members of the Shaikhi sect. Sayyid Kazim died in 1259 A. H. without nominating his successor, and no leader seems to have been chosen for some time. Five months had passed away after the death of Sayyid Kazim when an influential Shaikhi, Mulla Husain of Bushraweh, came to Shiraz and there paid a visit to his old comrade Mirza Ali Muhammad. The latter made enquiries as to the leadership of the Shaikhi sect and then told Mulla Husain that he possessed the attributes of a leader as stated by the deceased Sayyid. Mulla Husain after a little hesitation accepted his claim which was that of being the Bab, *i. e.* an intermediary between the hidden Imam Mahdi and the adherents of the Shaikhi sect. It cannot be said when Haji Karim Khan, the rival leader of the Shaikhis, was chosen but it is a fact that a section of the Shaikhis did not accept Mirza Ali Muhammad, and after his higher claims that section remained loyal to the Shaikhi doctrines under Haji Karim Khan, and after him under Sayyid Ahmad, son of Sayyid Kazim.

Assuming the title of Bab

It was on the 5th of Jumadi I, 1260 A. H., corresponding with 23rd May 1844 that Mirza Ali Muhammad claimed to be the Bab by which name he is known to this day, notwithstanding his higher claims to be the Imam Mahdi and afterwards the head of a new dispensation. There was nothing new in assuming the title of the Bab. As we have already seen, the head of the Shaikhi sect was looked upon as occupying exactly the very position which Mirza Ali Muhammad claimed for himself at first. In fact,

*Nasikh ut Tawarikh ; Raudzatus-Safa.

Mirza Ali Muhammad himself designated both his predecessors as two Babs. The word *bab* means a *gate*, and as indicating an intermediary between the hidden Imam Mahdi and the Shias, the word was already in use in Shia literature. In that sense it first came into use with the first disappearance of Imam Mahdi (Muhammad, son of Hasan Askari) in the year 260 A. H. A period of 68 years after his supposed disappearance is termed as the time of *ghaibat-i-sughra* or the minor absence. This period came to an end according to the Shia doctrine in A. H. 328, with which year ushered in the period of *ghaibat-i-kubra* or the major absence. It is alleged that immediately after the death of Hasan Askari, his son Imam Muhammad withdrew himself from public appearance, but during the first period, called *ghaibat-i-sughra*, he contrived to remain in touch with his followers through four men who are called *Abwab-i-arba'a* or *the four babs or gates*. This absence ended with the death of the last of these four persons, Abul Hasan Ali bin Muhammad Samri who died in 328 A. H. and thenceforth the Imam entered into the second period of his absence called the *ghaibat-i-kubra*, from which, it is said, he would emerge before the day of judgment, restoring justice and truth in the world. Later on, the word *bab*, as signifying *means of communication*, came into use among the Ismailis who used the word "symbolically for the Shaikh or spiritual leader who initiates into the mysteries of religion" (Ency. of Islam). Thus the word *bab* as indicating the means of communication between the hidden Imam and his followers was taken by Mirza Ali Muhammad from either the Ismailis or earlier Shia literature.

His first attitude towards Islam

So great was the reverence which the head of the Shaikhli sect enjoyed as the mouthpiece of the hidden Imam Mahdi that Mirza Ali Muhammad does not seem to have experienced the least difficulty on the part of his followers in advancing his higher claims. The sect had been brought up in the tradition that when the Imam or the head says anything, he cannot be questioned as to the why and wherefore of the thing. His authority could never be questioned because his word was the word of God. At the outset, Mirza Ali Muhammad and his followers adhered to the tenets and practices of Islam. We not only hear of a pilgrimage being undertaken to Mecca by the Bab, but controversies were held with the Mullas in which the Bab and his followers took up the position that they were Muslims. During this period the Bab also wrote commentaries on several chapters of the Holy Quran.

His claim to be the Mahdi and his plans

Though Mirza Ali Muhammad claimed a Divine mission from the first, when he announced himself to be the Bab, the

higher claim to be the *Qaim* or the Imam Mahdi developed a little later. It was at Mecca where he went to perform a pilgrimage that he first made a public announcement of the higher claim *i.e.*, eight months after the first claim; but as we learn from Mirza Jani, a plan had already been chalked out before proceeding to Mecca, and messengers had been sent out in all directions with the message that the people should gather together under the flag of the Mahdi at the back of Kufa, to which place he was to come on his return from the pilgrimage. Mecca was no doubt chosen as the place of announcement because some *hadith* spoke of the Mahdi announcing his claim at that Holy City. The Nasikh ut Tawarikh does not make quite an unwarranted statement when it attributes to the Bab the intention of making a sally from Kufa with drawn swords to bring about a revolution in Persia. The idea of setting up a kingdom of Babi saints seems to have taken full possession of the Bab's mind from the very first; and even the Babi historian, Mirza Jani, the earliest historian of the Bab, lends support to this view.* But the messengers sent by the Bab did not bring favourable reports, and sufficient numbers were not forthcoming to mature his plan, which had accordingly to be changed, and instead of going to Kufa he took up his residence in Bushire on his return from Mecca, and from that place sent his emissaries to preach his advent secretly to the people. The authorities, however, got wind of it, and Husain Khan, the Governor of Fars, submitted some of his lieutenants to cruel persecution. In the month of Ramadan 1261 A. H., the Bab was brought from Bushire to Shiraz by orders of Husain Khan, and as he did not preach his claim to be the Mahdi publicly, Husain Khan made him disclose it by a stratagem, relating to him a dream on account of which, he said, he did not put his emissaries to death. The Bab believing him to be sincere divulged his claim before him and even promised to bestow on him the kingdom of Turkey when he conquered the world. The result was that rigorous restrictions were placed on the movements of the Bab. It was in Rabi l 1262 A. H. (March 1846) that he secretly escaped from Shiraz.

* Nuqtatul Qaf, p. 111: "In short after sending his messengers to the cities of the Muslims and letters to the king and the Ulama of those who were outwardly Muslims he himself went to Mecca, and it was generally known that on his return he would appear at the back of Kufa and make manifest his affair. This rumour was correct but it was conditional on the contingency that the Muslims should gather together and make a movement on their own account and out of love, and respect the messengers of the great leader so that that manifestation of mercy may make manifest the command of God, and make apparent the signs of grace for the tranquillity of their hearts. Afterwards, as the matter turned out to be against the doctrines of the Muslims and they assumed an attitude of rejection and denial and persecuted his messengers and did not gather together behind Kufa, there occurred a delay in the affair of God and the doors of grace were closed on them",

According to the *Nasikh-ut-Tawarikh*, the Bab was called upon to hold a discussion with the Ulama before being imprisoned, and when he was beaten by orders of Hussain Khan he recanted and begged pardon for what he had said. As the Bab's later recantation at Tabriz is now an established fact, there is no reason for discrediting the statement of the *Nasikh-ut-Tawarikh*.

The Bab at Isfahan and conversion of Mutamid ud Daula

On reaching the precincts of Isfahan, the Bab sought the permission of Mutamid ud daula, Manuchihr Khan, to reside in his province, which was granted. The Bab here became more cautious and did not make any declaration of his claim to Mahdship. On the other hand, he gave himself out only as the Bab of the Imam Mahdi, for Mirza Jani tells us that the governor of Isfahan sent word to the Imam of Juma Masjid that "the man who claimed to be the *Bab* of the Imam had come."¹

The death of Manuchihr Khan soon afterwards brought the Bab's days of liberty to an end. One year at Isfahan was passed so comfortably that a new marriage relation was also contracted. It was during this time that the movement gained great strength. The leaders of the movement were working with great zeal, and throughout the length and breadth of the country the word had gone forth that the Imam Mahdi had come. So long had the Shia world waited for the hidden Imam that many people hailed the news, and though vast numbers did not actually join the movement, the agitation was very great. Suddenly the events again took an unfavourable turn, so far as the triumph of the Bab was concerned. The new governor was not favourably disposed towards the Bab, and sending for the Bab he let him know that he was unable to protect him any longer: "It is therefore advisable that you should depart to Tehran, if it so please you, or, according to your original intention, to Khurasan."² Under these orders and an escort the Bab had immediately to leave for Tehran. But before he entered the capital, orders were issued for his removal to Maku. Here he remained from March 1847 till his execution in July 1850, being removed to the fort at Chihrique during the last six months of his life.

The Bab at Tabriz : his Second Recantation

On his way from Maku to Chihrique, the Bab was stopped at Tabriz for a few days and here it was that he recanted, proof of which is contained in two documents which professor Browne has

¹ *Nuqtatul Qaf*, p. 116.

² *Naqtatul Qaf*, p. 123,

now published, in his "Materials for the Study of the Babi Religion," along with their translation. The first of these documents was written by Amir Arslan Khan as a report of the discussion between the Bab and the Mullahs held in pursuance of orders from Tehran. In this discussion the crown-prince, Nasiruddin Mirza, was present, and there were also Ulama of the Shaikhi sect, Haji Mullah Muhammad and Mulla Muhammad Mamqani, as Mirza Jani tells us.* In this document it is affirmed that the Bab "apologized, recanted and repented of and asked pardon for his errors, giving a sealed undertaking that henceforth he would not commit such faults."

The Bab's Third Recantation in his own handwriting

The second document which is a recantation in the Bab's own handwriting is produced below in its entirety. No date is given but it is very likely later than the verbal recantation. Probably his verbal recantation in the presence of Araslan Khan and others was thought insufficient and a written recantation was demanded. This letter which was addressed to Nasiruddin Shah, then Crown Prince, who sent it to his father, Muhammad Shah, runs thus:—

"May my life be thy sacrifice! Praise be to God such as He deserves and merits, in that He hath caused the manifestations of His grace and mercy under all circumstances to comprehend all of His servants. Praise be to God and again praise, that He hath deigned to make one like your Excellency the source of His clemency and mercy, by the manifestation of whose kindness He hath pardoned His servants, cast a veil over (the faults of) sinners, and shown mercy to the transgressors. I take God to witness on His part that this weak servant never intended aught contrary to the good pleasure of the Lord of the world and the company of Saints. Although my very existence is in itself utterly faulty, yet since my heart firmly believes in the Unity of God (glorious is His mention), and the Prophethood of His Apostle and the saintship of the community of saints, and since my tongue acknowledgeth all that hath been revealed on the part of God, I hope for His mercy. Never have I desired aught contrary to the will of God, and, if words contrary to His good pleasure have flowed from my pen, my object was not disobedience, and in any case I repent and ask forgiveness of Him. This servant has absolutely no knowledge connected with any claim. I ask forgiveness of God my Lord and I repent unto Him of (the idea) that there should be ascribed to me any (Divine) mission. As for certain prayers and words which have

*Nuqtatul Qaf. p. 133.

flowed from my tongue, these do not imply any such mission (*amr*), and any (apparent) claim to any special viceregency for His Holiness the Proof of God (on whom be peace) is a purely baseless claim, such as this servant has never put forward, nay, nor any claim like unto it. Therefore it is thus hoped from the clemency of His Imperial Majesty and of your Excellency, that they will exalt the head of him who continually prays for them by the favours and graces of their clement and compassionate court. Farewell.”¹

The Bab taught and practised the doctrine of *Taqiyya*

The Bab, however, did not stick to these recantations. In all probability they were made in accordance with the doctrine of *taqiyya* which allows the telling of a lie in respect of one's religious beliefs to escape persecution. The Babis had a free recourse to it. Nay, the Bab himself taught this doctrine. Mirza Jani tells us that on the night preceding his execution he told his friends to make *taqiyya* and have no hesitation in denying, even cursing, him. “After that he said: ‘My friends, when they question you tomorrow about my truth, make *taqiyya* (*i. e.*, utter a lie) and deny (me) and curse (me) for this is the commandment of God to you”² Many other instances of *taqiyya* are met with in the Bab and the Babis. Mirza Jani tells us that when Muhammad Ali Barfurushi, whose rank in the Babi movement is only second to that of the Bab himself and who is called *Janab-i Quddus*, was brought before the prince after the Tabrasi surrender, and was questioned as to the reasons for the insurrection, he made an absolutely false statement which Mirza Jani on account of his great reverence for him, describes as a statement made by way of *fitna* or trial, which means a false statement. He knew that the Prince would not allow him to escape with his life, and accordingly tried to put the blame on Mulla Husain of Bushraweh who had been slain earlier in the siege of Shaikh Tabrasi. Here is the gist of his statement as given by Mirza Jani: “His statement was that the insurrection was really the work of Akhund Mulla Muhammad Husain, not mine. I too went (to Tabrasi) for the sake of investigation and was made a prisoner. He made statements like this, and it is also said that he cursed the Akhund Muhammad Husain of Bushraweh.”³

Bab's secret organization

While the Babi movement was making adherents rapidly and some men of influence had joined its ranks, the actual claim

1. The Babi Religion, p. 257.
2. Nuqtatul Qaf, p. 247.
3. Nuqtatul Qaf, p. 192.

of the Bab remained doubtful. The Babi leaders, however, were by no means uncertain that he claimed to be the Mahdi. A strong secret organization seems to have existed from the first to spread the movement. There is not the least doubt that the plan which aimed at the gathering of his followers at Kufa and which failed only because the Muslims in general refused to accept him as the Mahdi, was a secret one known only to the leading Babis. Then when he returned from the pilgrimage and settled at Bushire, his followers were secretly preaching the doctrine of his being the Mahdi, and it was only by a stratagem that the Bab was made to disclose it before Husain Khan, the governor. Again, when restrictions were placed on his movements, he was still secretly carrying on the propaganda eluding even the authorities, as Mirza Jani says explicitly: "He wrote answers secretly, keeping the utmost secrecy." Manuchihr Khan's offer of 50,000 horsemen also shows how secret help was forthcoming. Even so late as 1890 Professor Browne was astonished at the secret organization of the Babis: "That the contents of a telegram sent from the Prince-Governor of Isfahan to his deputy should be known at Acre may appear astonishing, but I have more than once been amazed at the rapidity and completeness with which the Babis become informed of all that concerns their interests."¹ The existence of a secret organization in the Babi movement, at the time of which we are speaking, is really admitted by the Babis themselves, as Abbas Effendi says in his "Travellers' Narrative" when speaking of the secret plan by which Mirza Yahya was made the Bab's successor that "secret correspondences were in the process" at the time.² It was due to this strong secret organization at the back of the movement that the Persian Government had to encounter three or four Babi insurrections which were put down only with the greatest difficulty by a weak Government.

Mulla Husain of Bushraweh

Though the Bab was in prison, the most powerful leaders of the movement were at perfect liberty. The first of these was Mullah Husain of Bushraweh who was Bab's right hand man and had received the title of *Bab-ul-Bab*. In fact, he became the Bab after Ali Muhammad became the Mahdi or the Point. Besides that, he is called the *Qaim i-Khurasani* or the one arising from Khurasan. He was the first man who accepted Mirza Ali Muhammad as the Bab and as he held a high position among the Shaikhis, his lead was followed by the members of the sect generally. Again it was he, who after open declaration by the

1. The Episode of the Bab, p. 409,

2. The Episode of the Bab, p. 63.

Bab that he was the Imam Mahdi, led the insurgent movement against the Persian Government at Shaikh Tabrasi.

Mulla Muhammad Ali of Barfurush

The second leader of the Babi movement was Haji Muhammad Ali of Barfurush who is called *Janab-i-Quddus*. He was a member of the Shaikhi sect before Mirza Ali Muhammad claimed to be the Bab, and when the Bab went on a pilgrimage to Mecca, he accompanied him.¹ Mirza Jani says that he claimed the rank of *Quddusiyya* (holiness) which signifies the *raja* (return) of the Messenger of God, the Holy Prophet Muhammad, and that he established his claim by sound arguments.² In fact, Mirza Jani is of opinion that Muhammad Ali was the greatest man among the followers of the Bab, so that when Mulla Husain and Muhammad Ali met each other at Barfurush, Mulla Husain stood up "as a contemptible slave" before Muhammad Ali. Mirza Jani further tells us that all three, Mulla Husain of Bushraweh, Muhammad Ali of Barfurush and Qurrat-ul-Ain (who is the third of this trio of Babi leaders) are spoken of in prophecies and their appearance is as much a fulfilment of earlier prophecy as the appearance of the Bab.³

Qurrat-ul-Ain

The third leader of the Babi movement, and the one to whom the movement owes some of its greatest achievements, is Zarrin Taj. She was the daughter of a Shaikhi, Mulla Salih of Qazwin, one of the companions of Syed Kazim of Rasht who gave to the girl the name of *Qurrat-ul-Ain* (*i. e.*, consolation of the eyes). When Syed Kazim of Rasht died, and Mulla Husain was still in search of one who should succeed him, Qurrat-ul-Ain wrote a letter expressing her belief in Ali Muhammad. She is said to have possessed enormous wealth, all of which she spent for the success of the movement of the Bab. With wealth she also possessed beauty and eloquence, and was a great instrument in popularizing the movement. But she did not always keep herself within bounds. On one occasion when she was at Baghdad and gave lessons in the Holy Quran, some of the Babis refused to eat the food cooked by non-Babis as being impure and were being starved to death. On that occasion, Qurrat-ul-Ain proclaimed that she was a manifestation of Hazrat Fatima (the Holy Prophet's youngest daughter) and that her eye was as Fatima's blessed eye and that everything on which she cast her

1. Nuqtatul Qaf, p. 139.

2. Nuqtatul Qaf, p. 152.

3. Nuqtatul Qaf, pp. 152, 153.

eye became pure. Therefore she ordered food to be brought from the bazar, and then cast here eye on it and it became lawful for the Babis. Afterwards she made certain statements in speaking of the doctrine of Unity which were denounced by some of the Babis as heretical and they went so far as to curse her, and complained to the Bab. But instead of a warning or denouncement she received the title of *Tahira* (the pure one) from the Bab, by which name she was henceforward known. Qurrat-ul-Ain was married to Mulla Muhammad, son of her uncle Haji Mulla Taqi, but as he did not accept the Bab's claims, she refused to live with him as his wife. Her father tried his best to restore the relations between the husband and the wife but Qurrat-ul-Ain would not yield, saying that her husband not having accepted the truth was *khabith* (impure) and that the pure and the impure could not remain in conjunction. She further held that this want of affinity between the two amounted to divorce and that therefore no formal divorce was needed. Haji Mulla Taqi, her father-in-law, was murdered by the Babis on account of his hostility and it was suspected that Qurrat-ul-Ain had incited the murder, and she fled to Khurasan. After this she was divorced formally by her husband.

The Badasht or Shahrud Conference

With this trio of leaders, enjoying full freedom, the restraint put upon the movements of Mirza Ali Muhammad Bab did not in any way impede the progress of the Babi Movement. When the Bab was still in the prison at Maku, Muhammad Shah, the ruling Prince, died. Immediately before or after that Mulla Husain of Bushraweh paid a secret visit to the Bab at Maku. There and then the Bab told him to go back to Khurasan by way of Mazindran, and, we are told, also prophesied his martyrdom. On his way thither, he met Janabi Quddus at Barfurush, and the latter also left Barfurush at the same time. Before taking up the story of the message with which the Babul Bab was entrusted, the Badasht incident compels our attention. Here met together, Haji Muhammad Ali of Barfurush and Qurrat-ul-Ain. "The sun and the moon were gathered together," as Mirza Jani puts it.* The Nasikh-ut-Tawarikh reports the use of the same phrase by the Babis, but makes very serious allegations on its basis. These hostile allegations may be exaggerations but even Mirza Jani's version, a devout follower of the Bab as he was, throws serious reflection on the character of the Babi leaders. Here, we are told," they made to pass the mysteries of unity and secrets of

* Nuqtatul Qaf, p. 144.

worship from the treasury of measurement to the plain of consummation, and raised the veils of manifoldness from the face of the beloved one of the desired object and gave away some cups of the essence of the wine which is delicious to those who drink until a party not knowing themselves began to sing in a new tone in the tree of ecstasy.....and their cries of joy went above the seventh heaven." All limits of the law were declared to be null with the manifestation of the Point, for a law was needed for the weak ones : " And in the traditions it occurs very often as regards the religion of the Hazrat-i-Qaim (*i. e.*, the Mahdi) that his faith shall abrogate all faiths and the commandments of His Holiness are the commandments of *batin* (*i. e. esoteric*) and necessarily when that which is hidden, the esoteric, comes, the outward commandments go."¹ It was here at Badasht that Janab-i-Quddus declared communism and the community of wives, declaring everything to be lawful for the *Qaim* who possessed unlimited power to give the wife of one to another and to join together any male with any female that he chose. Here is Mirza Jani's account :

"The substance of the commandments of the religion of the Qaim, on whom be peace, is the commandment of Unity, *viz.*, that all property is the property of His Holiness, and all the men are the slaves of His Holiness, and all the women are the hand-maidens of His Holiness. He may give to any one that which he chooses and he may take from any one that which he desires, in accordance with the verse, 'O God, Lord of the Kingdom, Thou givest the Kingdom to whom Thou pleasest and takest away the Kingdom from whom Thou pleasest.' And there is a tradition that His Holiness will interchange husbands and wives, like the master who gives away his own slave, and surely the right of ownership of His Holiness among men is equal to the right of the ownership of the master in his handmaiden and slave, and the essence of the religion of His Holiness is Unity and Knowledge and Love..... In short after he had sprinkled some drops of the ocean of Unity for his companions, a party in the desert of Badasht lost their senses and one party were in their senses, and one group was astonished and a party were mad and a party fled away, and on account of their cries and their noise and their joy, the people of that place were anxious as to who these people were."²

1. Nuqtatul Qaf, p. 151.

2. Nuqtatul Qaf, pp. 153, 154.

Respect for Law and Order

We have seen how at Baghdad the food which was illegal for the Babis because it was prepared by the impure hands of non-Babis became lawful simply by Qurrat-ul-Ain casting her glance on it. They could even commit murders under the impression that a person forfeited his life who spoke ill of any of their leaders. Their fanaticism had been worked up to a point when they could be made to commit any excess thinking that they were within their rights. Only the Babis were pure, all others being impure, and in doing away with impurity, the question of the legality or illegality of the means adopted could not disturb their minds. The qualms of conscience, the limits of the law, were all things for weaker people; they had outgrown that stage. As Mirza Jani quotes Muhammad Ali of Barfurush: "Even of this nature are the commandments of the laws of all the prophets, for these commandments relate to those who are still on their way to reach a goal. When the traveller reaches the goal, the commandments relating to the journey are cancelled in his case. For instance, when the cultivator sows the seed of melon what he aims at is the melon, but so long as the melon does not ripen and is yet hidden in the secret of the flower and leaf and the branches and the stem and the fibre, for the sake of its manifestation the cultivator looks to water.....and all other conditions (relating to its growth) and keeps before his eye the commandments relating to what is necessary and unlawful and permissible and hateful, but as soon as the melon ripens and it is picked up, all the commandments relating to the guarding of the plant are given up."¹ If even the Babi historian has no hesitation in thus depicting the Babi leaders as bidding farewell to the limitations of the law, the impression that must have been left on the non-Babi mind can be easily imagined. The Nasikh-ut-Tawarikh represents Qurrat-ul-Ain as addressing the Babis somewhat as follows: "O companions, the time in which we are living is counted as the time of cessation of laws, and all the commandments of the law are to-day made null and void, and this fasting and prayer and praising (of God) and invoking blessings (on the Prophet) is useless work. When Mirza Ali Muhammad Bab takes possession of the seven continents and makes the various religions one religion, he will bring a new law."

Mulla Husain's advance on Barfurush with an armed force

The death of Muhammad Shah was a signal for the Babis. The Bab's viceregent, Mulla Husain, had already received the commandment and with seventy men, all armed, he was on his way from Khurasan to Mazandran, his force gaining strength

1. Nūqtat-ul-Qaf. 150, 151.

during the journey. Hearing of the death of Muhammad Shah, he ascended the pulpit and addressed the assembly, saying that he had only been waiting for this news and that he had nothing in view but becoming a martyr and that anyone who had come for worldly avarice should turn back immediately.¹ By this time they were in all two hundred and thirty men of whom two hundred swore allegiance to him and thirty took permission to go back. With these two hundred Mulla Husain came to Barfurush. The Saidul Ulama asked the citizens not to allow the Babis to enter the city. Admission being refused, there was some altercation and the result was that one of the citizens shot an arrow which killed one of Mulla Husain's companions. At this the Babi leader drew out his sword and the citizens who seem to have been unarmed were put to flight,² seven of them being killed, and thus entrance was effected into the city of Barfurush at the point of the sword. Mulla Husain encamped in an inn outside the town.

Babis fortify themselves at Shaikh Tabrasi

Meanwhile Abbas Quli Khan who was not on good terms with the Said-ul-Ulama came to Barfurush, and he advised Mulla Husain to get away as matters were still unsettled owing to the death of Muhammad Shah and there was not likely to be any enquiry regarding the murders committed, especially so when blood had been shed on both sides. So the Babis left Barfurush and reached the fort at Tabrasi where they stopped and took up a fortified position. Muhammad Ali Barfurushi also joined them here.

Babi depredations and appointment of Mahdi Quli Khan to deal with the insurrection

News of this was sent by the Said-ul-Ulama to Tehran and Nasiruddin Shah issued orders for their dispersal. But before any steps were taken, the Babis began to loot the neighbouring villages; "whenever the villagers hesitated or refused to give what they required, their houses were burnt."³ Regarding one of these where it was suspected a party of irregulars had taken shelter, Mirza Jani tells us that the Babis "attacked the village by night and took it. They killed one hundred and thirty men and the rest fled. The village was destroyed and the foodstuffs were all taken to the fort."⁴ The excuse for committing this depredation

1. Nuqtatul Qaf, p. 155.

2. Nuqtatul Qaf, p. 156.

3. Materials for the Study of the Babi Religion, p. 211.

4. Nuqtatul Qaf, p. 161.

is very strange: "The reason for destroying the village and taking away their property was this that the head of the village and its residents had first verified (the Bab's claims) and received benefits from the Babis. As soon as they showed that they gave the lie (to those claims) and became inimical, it was necessary for His Holiness to repel them according to the commandment of the..... law."¹ Thus they gathered in the fort provisions sufficient for two years. Prince Mahdi Quli Mirza was appointed to deal with them, and Abbas Quli Khan who had advised the Babis to leave Barfurush lest they should be called to account for the murders committed there was appointed to help him. Abbas Quli Khan was at first much impressed by the Babis, but meeting Muhammad Ali Barfurushi and hearing from him that he claimed to be "Sultan in truth" and asserted that "the whole world would be under his sway and all the kings of the East and the West would humble themselves before him,"² he was convinced that the movement was not religious and that it was a revolutionary movement aiming at the subversion of the Persian Government, though Mirza Jani assures us that he failed to understand the real meaning of the Babi leader. The Prince encamped at a little distance from the fort and sent a letter to Mulla Husain enquiring whether they wanted reform in religion or kingdom of the world. The reply given by Muhammad Ali Barfurushi was rather evasive :

"Our claim is religious. The first thing necessary is that the Ulama should meet us and understand our truth and admit it. After that the king of the Musalmans should acknowledge obedience to us, and help the true religion, and the subjects should also admit the truth of it. It is now three years that the truth has manifested itself with that argument on which the religion of Islam takes its stand which is the Quran."

Babis break the terms and make a night attack

The Prince wrote back to the Babi leader that he was issuing orders for the Ulama to gather together. Notwithstanding this, the Babis made a night attack upon the Prince's camp and set fire to the camp. While the troops were yet unable to realize what had happened, three hundred Babis fell upon them and killed as many as they could. Prince Mahdi Quli Mirza escaped with his life by taking to the jungle. The reason given by Mirza Jani for the Babis making a night attack while deceiving the Prince that they were waiting for the Ulama to hold a discussion with them is entirely incredible. It is said

1. Nuqtatul Qaf, pp. 161, 162.

2. " " p. 162.

that this was done because the Prince was bidding for time and contemplated a night attack, but not the least evidence is produced in its support.

The Babis surrender

However, the Prince returned with fresh troops and laid siege to the fort. In the struggle that ensued and continued for some time, Mulla Husain was killed ; thirty Babis deserted and Muhammad Ali Barfurushi at last surrendered with two hundred and thirty men after nine months' siege. The Government troops, it is said, fell upon them after they had laid down their arms and killed many of them, but the leader of the insurgents, Muhammad Ali Barfurushi, with a number of men, was imprisoned. It was there that Janab-i-Quddus made a statement unworthy of an honest leader of men. His greatest admirer, Mirza Jani, says that when the Prince asked him why he had brought about this disturbance, his reply was : " The real cause of this disturbance was Mulla Muhammad Husain, not I ; I went there to make enquiry and fell into his clutches." " It is also stated," says Mirza Jani, " that he cursed the Akhund (Mulla Husain). Whoever understands the secret of what passed between Hazrat-i-Quddus and Janab-i-Tahira and realizes their tone as to what it was that they meant, also understands the true meaning of this saying, not otherwise."¹ This statement shows clearly that the Babis had taken the offensive. The false excuse, however, which is such a sad comment on the character of a Babi leader of such eminence, did not prove effective in saving his life. Some European writers think that they were burnt alive ; as a matter of fact, it was only the corpse of Haji Muhammad Ali Barfurushi that was burned after he was put to death, as Mirza Jani tells us.²

Some remarks on the Tabrasi insurrection

The question may be asked, Was the Tabrasi incident a persecution by the authorities of some religious fanatics ? A little reflection on the historical facts as handed down to us does not allow us to answer the question in the affirmative. In the first place, the Babis who gathered at Shaikh Tabrasi came not only from the different provinces of Persia but also from places outside Persia, such as India and Turkey. This would not have been possible unless it was done in pursuance of a preconceived plan. Evidently the object was to set up a small Babi kingdom in the heart of

1. Nuqtatul Qaf, p. 192.

2. " " p. 198.

Persia which may, in time, by gaining strength, upset the Government of the Shah. In support of this is the fact that the time chosen for the rising was the occasion of the death of Muhammad Shah when naturally the control of the Government was a little loosened. The leaders were all agreed upon this. The Bab himself had ordered it, and his two assistants, the Bab-ul-Bab and Janab-i-Quddus, led the movement. All these facts show that it was not by chance that four hundred men had assembled at a particular place; the whole thing was premeditated and well-arranged. Thus Mirza Jani writes while speaking of Mirza Yahya, the Subhi Azal, who at the time was but a lad of 15 or 19: "But his love (for the Bab) was very great, so much so that when orders proceeded from the Presence of the Highest Lord that the companions (Babis) should go to Khurasan, he too intended to go thither."¹ On another occasion Mirza Jani tells us that "it was the general impression of the people that whenever His Holiness (the Bab) went forth (to fight,) several thousand men would go forth with him.....in Azarbaijan there were several thousands of friends."² Secondly we find Mulla Husain himself giving a choice to the 230 men who followed him, either to remain with him to seek martyrdom or to return to their homes, and thrity of the men did actually return. Surely the other two hundred could have safely returned to their homes as well if they had chosen to do so. But they remained evidently *to accomplish some object*. Thirdly, if they formed simply a peaceful gathering *en route* to Karbala, why did they make a forced entry into Barfurush and then go back to Shaikh Tabrasi. Fourthly, before the Government took any steps against them they took possession of a fort which they strongly fortified and took in provisions sufficient for two years. Nor could they be said to be on the defensive, for there was no army against them in the field nor had the Government even ordered their arrest. None of these facts can agree with the theory that they were a peaceful party proceeding to Karbala and that the Government assumed an attitude of persecution against them. On the other hand, the Government took action against them very cautiously and only when they began to commit atrocities on the civil population. The whole incident leads an impartial reader to the conclusion that the Babis took up the sword to establish a Babi Kingdom, as they sincerely believed that to fill the earth with justice, the Mahdi must in accordance with the traditions take up the sword. The men who fought had clearly this end in view as Mirza Jani tells us speaking of the desertion of some of them: "In short,

1. Nuqtatul Qaf, p. 240.

2. " " p. 251.

some of the companions who were weak.....and believed that His Holiness would attain to kingdom of this world.”¹

The Niriz rebellion

Syed Yahya of Darab was one of the most distinguished Babi leaders. Fanaticism in him had been worked to the highest pitch, so that, when Mirza Jani asked him as to how far his father accepted the Babi doctrine, his reply, made emphatic with a strong oath, was : “ If my father, with that grandeur of his rank and the greatness of his position should deny this manifestation of resplendent light, I should myself be his murderer in the way of the beloved one, notwithstanding that a father like him and a son like me is only rarely met with.”² After accepting the Bab, he became a zealous preacher of the new doctrine and many people swore allegiance to him. While he was thus gathering people around him at Yazd, the governor sent men to arrest him. The Syed did not yield and after a trifling collision between the two parties, he retired with a number of his followers into the citadel of Yazd. He held out for some time against the Governor's men, seven of the Babis and thirty of the Governor's men being killed in the struggle, but ultimately effected his escape while his followers surrendered. Syed Yahya fled to Shiraz, and thence to Niriz where he had many followers. Here too his presence became the occasion of creating disturbance and the Governor who was attached to him advised him to leave the place. The castle to which he betook himself was besieged by the Governor's men, but Syed Yahya held out, and the force in the fort continued swelling in numbers as the Governor was already unpopular with the people of Niriz. The Babis made a night sally on the people of Niriz, and according to the Nasikh-ut-Tawarikh killed men and women without any distinction. The Governor's brother Ali Askar Khan was killed and his three sons were made prisoners. This victory gave further support to the Babi insurrection and further help was sent to the Governor from Shiraz. The two parties waited for a few days, the besiegers trying to win over Syed Yahya by peaceful methods. But 300 Babis again made a night attack. By this time, however, the people of Niriz who had gathered round Syed Yahya began to lose heart and desert the fort, until only seventy men were left with him, and thus Syed Yahya was prevailed upon to leave the fort as he saw the uselessness of continuing the struggle with his own men decreasing daily while fresh help continued to reach the royalist forces. According to Nasikh-ut-Tawarikh some men from the fort fell upon Syed

1. Nuqtatul Qaf, p. 185.

2. " " p. 122.

Yahya and murdered him, while according to the Babi historians he was executed, and his followers were made prisoners and carried to Shiraz where they were put to death. Thus ended the first Niriz rebellion. Another insurrection broke out here two years later when the Babis were successful in killing the Governor Zainul Abidin Khan. But the royal forces were again successful in stamping out the rebellion.

The Zanjan rebellion

The suppression of the Niriz rebellion was followed by another very severe one at Zanjan. Mulla Muhammad Ali of Zanjan was a powerful preacher and he was one of those who were expecting the advent of the Mahdi at any time. Notwithstanding a claim to have abrogated the Law of Islam, the Bab wrote to Mulla Muhammad Ali to lead the Juma prayers at Zanjan. Before this, as Mirza Jani tells us, the Mulla had given up Juma prayers in obedience to the new law, but having received orders now he proceeded to the mosque and notwithstanding opposition from the Muslims led the prayer. The Governor invited him to his place and then prevented his return to his house, probably intending that he should be sent to Tehran, because he was a prisoner there when Muhammad Shah died and on that occasion he had escaped from the prison. On the Babis coming to know that the Mulla was detained by the Governor and fearing the consequences of his being sent to Tehran, they rushed to the Governor's house and liberated the Mulla from his custody. News of this having reached Tehran, a force was sent to arrest him but he took refuge in the fort and about a thousand Babis gathered round him and the government force was defeated. Reinforcements were sent, and a large party of the besieged seeing the strength of the besiegers lost heart and fled, about three hundred only remaining with Mulla Muhammad Ali. The Mulla ultimately died in action but those within the fort did not lay down arms. At last they had to surrender; some of them were put to death and others imprisoned.

Some remarks on the nature of the Babi Movement

There is not the least doubt that the agents of the Tehran Government were sometimes unnecessarily cruel to the Babi insurgents or to their families; it is also true that innocent Babis sometimes suffered along with those who really merited punishment; but it is equally true that the Babi movement was not a peaceful religious movement. In the first place, it was too fanatical to abide peacefully with the Muslims. The Babis looked upon all Muslims who did not believe in the Bab as essentially impure, and thought they could be put to death for not accepting

the Bab. We have seen how Qurrat-ul-Ain's uncle was put to death simply because he did not speak well of the Shaikhi leader. Again, such a renowned man as Syed Yahya Darabi is reported by Mirza Jani to have expressed the view that he would with his own hand kill his father if he should deny the Bab. In fact, the Babi movement at this time was quite different from what it became later. Anyone who reads Mirza Jani's history will see that instead of love and forgiveness for the persecutors, the hearts of the Babis were full of hatred even for the innocent men who could not agree with their religious views. They would do them to death if they could; but if they could not, they would hate them with all their heart. Secondly, after the first three years of waiting the Babi movement rose in revolt against the Government again and again. There were four rebellions on the part of so small a community during less than two years, and the harshest measures of the Government failed to make it abide by the laws of the land. Thirdly, the movement was too impatient to bring about a political revolution, thinking that as the Mahdi the Bab was sure to overcome his enemies. He had even promised them Divine help so that he said that ten of them would overcome a thousand of the enemy. The conviction was rooted deep in their hearts that the Mahdi would soon conquer the world, and this conviction came more from the traditions regarding the Mahdi than any verses of their new scriptures to which the masses had really no access at all. And not only was the Government faced with a serious situation, but even the peaceful citizens feared the Babis, as they would put to death anyone who offered any resistance.

Execution of the Bab

It was under these circumstances that the Government had to take the final step of giving orders for the execution of the Bab. He did not abide by the recantation he had made at Tabriz. Instead of that, when removed to Chihriq he gave greater prominence to his claim to be the Imam Mahdi, and the result of it was that if a revolt was suppressed in one part of the country, another broke out in another part. Perhaps the weakness of the Tehran Government was a temptation to the zealots who burned with the passion to bring about a change and to sweep off what they looked upon as impure. Mirza Jani tells us that the Bab had now prepared himself for death. Having received letters from Mirza Yahya, the Subhi-Azal, he was extremely glad that there was the man who could lead the movement after him, and he sent to him his writing material and clothing and seal and other like things, wrote a will appointing him his successor and asked him to write the eight parts (*Wahids* or Unities as they are

called in the Babi terminology) of the Bayan, the Bab's Scripture, which he could not finish.¹ But he was not yet willing to be killed, Mirza Jani assures us, and nobody could kill him: "He had full control on the universe and his will was the will of God, and the will of God is above all that is desired"²

At last orders were issued from Tehran for his execution and he was brought from Chihrique to Tabriz and again questioned by the Ulama as to his claims. He affirmed that he claimed to be the Imam Qaim, and the Ulama signed the fatwa of his death.³ Dr. Cormick with two Persian doctors was deputed to examine the Bab and to give his opinion as to whether he was sane. On the night before the execution, he asked his friends to kill him as he did not like to be killed in disgrace by the hands of an enemy. Here are Mirza Jani's words: "In short, on the night, the morrow of which was the day of the martyrdom of that Essence of Possibility, he said to his companions, 'They would make me a martyr on the morrow in the utmost dishonour. So let one of you come forward to give me martyrdom, so that I may not meet with that disgrace from the hands of the enemy, for to be killed by a friend is to me pleasanter than being killed by an enemy.'⁴ But even this desire of his was not to be fulfilled, for the friends all refused to do such a dastardly deed. Then he made his last bequest in the following words: 'O friends! when they question you tomorrow about my truth, make a false statement (*taqiyya*) and deny and curse (me) for such is the commandment of God to you.'⁵

Mulla Muhammad Ali was the only man who was executed along with him. It happened, however, that when the smoke of musket fire cleared, Mirza Ali Muhammad was not there. The bullet instead of hitting him hit the rope with which he was hung and Mirza Ali Muhammad fled to a closet from which he was brought again. Mirza Jani is sure that the escape was due to the fact that he was not yet willing to be killed and therefore could not be killed, but willing or unwilling he had to submit to the same process a second time, and this time he was finished. He was averse to receive his death at the hands of the "Satanic" forces which he had come to defeat; he or his teachings had prompted insurrections which failed miserably; his dearest

1. Nuqtatul Qaf, p. 244.

2. " " p. 245.

3. " " p. 245.

4. " " p. 246.

5. " " p. 247.

friends perished in the attempts to make the Mahdi's cause triumph ; he was fully conscious that his object was not attained ; he had shown what agony his heart experienced when he asked his own friends to do him to death so that he may escape the disgrace of receiving death at the hands of his enemies ; but fate would not yield to him and he had at length to yield to his fate. Thus passed away on the 8th July 1850 at the early age of thirty-one a man, who, while himself in prison, kept the whole of Persia in a state of turmoil for a period of six years, and with him closes the first chapter of the history of the Babi Movement. In its first phase the movement is an entire failure, with its founder dying a disgraceful death at the hands of his enemies, with the object which the Qaim was to accomplish entirely unfulfilled, and with the scriptures of the religion cut off in the very midst of their revelation.

ISLAM'S CONTRIBUTION TO THE PEACE OF THE WORLD

[BY S. A. HAQ, P. C. S.]

A few months ago I was talking to a non-Muslim friend of mine, who, besides having had the benefit of a most catholic education, is supposed to be of very liberal views. As is natural, the conversation extended over a variety of subjects during the course of which I was astonished to hear my friend say, "Islam is the most militant religion." Ordinarily it is not considered decent to enter into religious discussions with friends, but in this case I decided to disregard the supposed ban as I felt that for my friend's ignorance I was partly responsible. I told him that his remark was an index to his deep-rooted ignorance about Islam. Smart came the retort, "But I have studied enough literature on the subject." When questioned further the gentleman confessed that his knowledge about Islam was confined to what the Christian missionaries have written about this religion and its adherents. This explanation satisfied me because I felt that such literature could lead its reader to no other conclusion. I tried to explain to my friend that the whole literature was a part of a gigantic propaganda engineered to give a set-back to the spread of Islam and that Islam was anything but militant both in its teachings and practices. My friend was partly satisfied that he had seen only one side of the picture and that too had been distorted and he asked me to write out an essay on the subject for his benefit. I gladly agreed to undertake the task and it gave me pleasure to find that a perusal of a few brief notes written by me made my friend change his views. Since the question is very important I have thought it expedient to present my views at length at the suggestion of that very friend because I think that in doing so I am rendering a service to humanity.

I may state at the outset that this paper is intended mainly for the benefit of non-Muslim friends and as such it may not add much to the knowledge of my Muslim brethren except the manner of putting the whole thing. For them it is, really speaking, the same old wine in a new goblet.

As stated above, an average educated man cannot find enough time to study religion and since under the circumstances that prevail in this country an educated Indian is by force of habit inclined to prefer books written in English on all subjects, for his study of

religion he has to depend necessarily on books written by the stalwarts of the Christian missions operating in India. These people have a knack of giving very attractive names to their publications and an average man is unconsciously drawn to a study of the same. Unfortunately these books which have been written with a set purpose contain facts which besides being entirely incorrect have been presented in a manner to suit their own purpose. The result is that the reader draws the irresistible conclusion and since the Muslim world has so far done very little to combat this evil, the views formed by a study of this literature are allowed to develop unimpeded and the result is what we find today—every man black-mailing Islam as a creed advocating *gundaism*. This state of affairs is so lamentable that a Muslim can not but feel ashamed for his indifference.

The chief aim of all true religion should be to make life on earth more useful on the whole and to make every individual a better citizen of the world. It would therefore be quite justifiable for the adherents of all such creeds to invite others to share the blessings of their faith and in doing so they would be well within their rights to emphasise all those points that further their cause. But this does not in any way entitle them to distort history and to present facts in a manner different from their natural happenings. The introduction of propagandist tactics into the realm of religion was the greatest curse of humanity and the present discord and antagonism between the followers of different religions can be attributed to no other cause. Worst falsehoods have been invented in the name of religion and where the glare of historical clarity was too strong to admit of such things, entirely wild interpretations were sought to be placed on facts which could not be denied. While in this connection lead was taken by only a few religions, others were not too slow to fall into the snare with the result that to-day we find every religion being reviled. The difference is only of degree. It would be unfair to leave this phase of the question without appreciating the spirit exhibited by those thoughtful luminaries who have done their utmost to relieve humanity of this curse and I take pleasure and pride in asserting that Muslim divines and other public men have been the foremost in this direction.

Islam came to befriend all religions. In fact its teachings give an idea that Islam holds a brief for all the religions that went before and that its founder endeavoured his best to reinstate the founders of all religions in their positions. But the pity is that it has been badly repaid. There is no other religion that has so grossly been misrepresented and misunderstood and no other founder so wantonly abused. Nothing could be more lamentable. In order to give you an idea of the extent to which these propagandists allow their fertile brains to invent dogmas in the name of Islam and to distort facts I give a few quotations.

(a) In his monumental work "The History of the Roman Empire" (Vol. V, p. 494) Gibbon says :

"The captive churches of the East have been afflicted in every age by the avarice or bigotry of their rulers and the ordinary and legal restraints must be offensive to the pride or the zeal of the Christians. About 200 years after Mohamet they were separated from their fellow subjects by a turban or girdle of a less honourable colour; instead of horses or mules, they were condemned to ride on asses in the attitude of women. Their public and private buildings were measured by a diminutive standard; in the streets or the baths it was their duty to give way or bow down before the meanest of the people; and their testimony is rejected if it may tend to prejudice a true believer. The pomp of processions, the sound of bells or psalmody, is interdicted in their worship; a decent reverence for the national faith is imposed on their sermons and conversations; and the sacrilegious attempt to enter a mosque or to seduce a Mussalman will not be suffered to escape with impunity. In a time, however, of tranquillity and justice, the Christians have never been compelled to renounce the Gospel or to embrace the Quran; but the punishment of death is inflicted upon the apostates who have professed and deserted the law of Mahomet."

(b) In a book named "Etudes Orientales et Religieuses," by Edward Montet (Geneve, 1917 pp. 205-228), we find : "In connection with all the above facts it must be kept in mind that religious assassination has been freely practised since the beginning of Islam and that the Prophet Muhammad gave it the sanction of his example on numerous occasions."

(c) Some clever brains fabricated a set of terms and named them "The Ordinances of Umar" which even a Western writer of the position of Sir William Muir could not accept as genuine. The constitutional rights allowed by Umar to non-Muslim minorities according to these apostles of truth (those that coined these terms) were contained in a treaty which ran as under :

"In the name of God, the Merciful, Compassionate. This is the writing of the Christians (of such and such a city) to 'Omaribnul Khattab. When you marched against us, we asked for protection for ourselves, our families, our possessions, and our co-religionists; and we made this stipulation with you, that we will not erect in our city or the suburbs any new monastery, church, cell or hermitage; that we will not repair any of such buildings that may fall into ruins, or renew those that may be situated in the Muslim quarters of the town; that we will not refuse the Muslims entry into our churches either by night or by day; that we will open the gates wide to passengers and travellers, that we will receive any Muslim traveller into our homes and give him food and lodging for three nights, that we will not harbour any spy in our churches or houses, or conceal any enemy of the Muslims; that we will not teach our children the Koran; that we will not make a show of the Christian religion nor invite any one to embrace it; that we will not prevent any of our kinsmen from embracing Islam, if they so desire; that we will honour the Muslims and rise up in our assemblies when they wish to take their seats; that we will not imitate them in our dress, either in the cap, turban, sandals, or parting of the hair; that we will not make use of their expressions of speech, nor adopt their surnames; that we

will not ride on saddles, nor gird on swords, nor take to ourselves arms nor wear them, nor engrave Arabic inscriptions on our rings; that we will not sell wine; that we will shave the front of our heads; that we will keep to our own style of dress wherever we may be; that we will wear girdles round our waists; that we will not display the cross upon our churches nor display our crosses or our sacred books in the streets of the Muslims or in their market places; that we will not take any slaves that have already been in the possession of Muslims, nor spy into their houses; and that we will not strike any Muslim. All this we promise to observe, on behalf of ourselves and our coreligionists, and receive protection from you in exchange; and if we violate any of the conditions of this agreement, then we forfeit your protection and you are at liberty to treat us as enemies and rebels."

(d) Rev. C. G. Pfander, in his book the "Mizan-ul-Haq" (p. 366) quotes a story alleged to have been told by a Persian to Dr. St. Clair Tisdal who was a Christian missionary in Persia. The story goes:

"When I was a little boy some 50 years ago my parents and I and all the people of our village were Zoroastrians. One day the chief Mujtahid of the city of Isfahan issued a decree commanding us all to embrace Islam. We petitioned the Prince Governor of the province. We refused to change our religion. We offered bribes to leading Muslims and Ulamas. They took our money but did not help us at all. The Mujtahid gave us until mid-day of the follow Friday to be converted declaring that we should be put to death if we did not at that time at least become Muslims. That morning all the lowest ruffians from the city surrounded our village each with some deadly weapon in his hands awaiting the appointed hour to permit him to begin the work of plunder and murder. We waited in vain until it was almost midday hoping that our enemy would relent. As he did not, just before noon we all accepted Islam and thus saved our lives."

(e) Even when appreciating toleration as preached and practised by Islam these champions of the cause of truth see a black spot everywhere. William Ambrose Shedd in his book "Islam and Oriental Churches" (pp. 136-37) while dealing with this subject says:

"It must also be remembered that what was an advance in the 7th century is a hopeless barrier in the 20th, and that active persecution in its very nature must run its course and cease while toleration is capable of permanency and is for that reason far more dangerous. The strong argument is the true argument and Islam is condemned most conclusively by the fairest judgment."

(f) Lest an honest seeker after truth should find out by a study of the Quran that these accusations were false, these people forestalled the arguments by saying that the verses that enjoin toleration and fair dealings between man and man were abrogated by subsequent commandments. For instance, in his book "Apostacy in Islam" Zwemer says on pages 95-6: "The verse often quoted to prove the tolerance of Islam, 'Let there be no compulsion in

religion' preceded and was abrogated by the verse of the sword. And the command in II, 186-87 to fight against those who fight but not to transgress by attacking first was (according to Zamakhshari and others) abrogated by the command 'fight against all idolators.' "

(g) That these writers succeeded in their object, namely, to make people believe that Islam stands for bloodshed, persecution, intolerance and debauchery of the worst type is clear from what an English writer wrote as late as February 1930. A gentleman who signed himself as "A. G. C." opened an article on "The Pilgrimage to Mecca" appearing in the *Illustrated Times of India* dated February 2, 1930 with the following sentences:

"To an average Westerner the word Mecca conjures up perhaps an extravagant imagery of houris, music, dancing, and all the multifarious pleasures for the senses. He little realizes what it is to be in the forbidden city."

Another gentleman Mr. Ch. Van Beetem *alias* Mohammad Ali, a retired Lieutenant who accepted Islam, says :

".....My footsteps took me to Java in the Far East to observe with my own eyes how dearly and faithfully Muslims held their faith. This was an eye opener to me, for I learnt that Muslims as dinned by Christian priestcraft into our ears are anything but heathens and Islam which they misrepresented so much is not a religion with hateful practices."

I could go on giving these details but it will be a waste of time as I think that the few quotations given by me are enough to show the extent of the propaganda and the lines on which it has been carried on.

Every religion claims to be an apostle of peace and goodwill. I, however, make bold to assert that no religion has striven so hard as Islam to establish the fatherhood of God and the brotherhood of man on this earth. A reference to the teachings of Islam and the practices of its founder and his followers establish beyond any shadow of doubt, that this is not a vain boast. Before I deal with the articles of faith in Islam in support of my theory it would be advisable to digress a little. Prior to the advent of Islam the many religions that appealed to the different sections of humanity were, and are still, known mainly after the names of their founders. For instance, Buddhism and Christianity are nothing but terms to denote the gospels preached by Buddha and Christ. There are others which owe their nomenclature to the country of their birth, for instance, Hinduism after Hindustan or Arya Samaj after Arya Warta. Then again there are others which have a reference to time, for instance, Sanatan Dharma, meaning the old religion. As opposed to all these the name Islam which denotes peace was suggested by God Himself, for we read in the Qurān

رضيت لكم الاسلام ديناً. "I have chosen for you Islam as a religion" (5 : 3), and ان الدين عند الله الاسلام. "Verily the religion of Allah is Islam" (3 : 18). Now the term Islam in Arabic means peace and all commentators both Muslims and others are agreed that it means peace both with God and with man. In fact the Quran defined a Muslim as one *بلى من اسلم وجهه لله وهو محسن* "who submits himself entirely to Allah and is the doer of good to others." (2 : 112.) Then again while in the case of other religions and cultures one accosts the other with words denoting their attachment to an incarnation of the Lord or other similar phrases, a Muslim when meeting another Muslim wishes him peace, which is returned by the other with equal force.

Before I proceed any further it would be apposite to set out concisely the traits of character that are essential for a man of peace. These are :—

- (1) He must feel the existence of a link between himself and the rest of the race.
- (2) He must have faith in the doctrine of the accountability of action.
- (3) He must not injure the feelings of others.
- (4) He must not usurp the rights of others, or try to retain ill-gotten gains.
- (5) He must be ready to help the needy and the oppressed.
- (6) He must stand by the cause of truth.
- (7) His actions must not be swayed by popular applause or condemnation.

Now we have to see which of the many religions that are believed in by man has done most to regulate the conduct of its followers on lines conducive to these results.

ONENESS OF GOD.

An architect makes the foundation of a structure strong in proportion to the weight that is to be sustained and since the ideal of the whole world's peace was very lofty, its foundation was laid on the loftiest of beliefs, namely, the oneness of God. Before the advent of Islam numberless gods were believed in and worshipped by different people. This state of affairs had the sanction of religion. The multiplicity of gods was bound to create factions and history

chronicles the events of that age by depicting the abject state of society. Every clan had a god of its own and a belief in his power was a negation of the truth of the rival deities. The result was a life-long struggle. People believing in different gods had different standards of morality and naturally enough what one considered virtuous was an unalloyed vice to the other. This was a fruitful cause of wars, and the meanest of tricks could be justified under one belief or the other. With one stroke Islam banished all these bones of contention by declaring لا إله إلا الله "There is no God but one" and then by calling Him رب العالمين "the God of the universe" (1 : 1) the universality of His fatherhood was established. Just as the sons of one father feel attached to one another by a common bond, similarly the sons of one God are linked together by a common tie. All those feuds that were the outcome of the plurality of gods came to an end and the chief source of strife was nipped. The God of Islam is as much the protector of the negroes of Africa as of the beauties of the Alps. Just as human agencies are supposed to have patronising aptitudes, similarly gods were reported to have their favourites and very often the parties claiming exclusive influence with the ruling deity were turned into warring tribes. With the establishment of the unity of God Islam eradicated this evil and by laying down ان اكرمكم عند الله اتقكم "With God he is the favourite who is most mindful of his duties to man" (49 : 13), Islam created in man a healthy rivalry for the service of humanity.

THE ADVENT OF PROPHETS.

Closely connected with the oneness of God is the question of the advent of prophets, seers, and apostles at different periods of the world's history. These prophets played their part but their mission was misunderstood since each was sent for a particular nation only. Accordingly the teachings of each of these benefactors of humanity were claimed exclusively by the people among whom he lived and preached. This gave rise to an antagonism between the followers of different creeds and each nation reviled and abused the prophets of the others. So much so that while each of these nations claimed to have been favoured with the advent of a prophet to elevate it, the same privilege was denied to others. The result was that the prophets of all other nations were called impostors and liars. No man can tolerate disrespectful language towards his preceptor and the use of such language which was not unoften resorted to by the advocates of rival faiths was the cause of blood feuds. The recent happenings in India have shown how the acts of a few individuals with a perverted mentality can lead to create and perpetuate differences between different communities. All these troubles were once for all banished by Islam by making a belief in the truth of all missions as a part of faith. All prophets that appeared at different periods were placed on one level and in order to establish an equal treatment from the Lord to all nations and peoples it was laid down that all nations had prophets. The Quran says;

قولوا آمنا بالله وما أنزل إلينا وما أنزل إلى إبراهيم وإسماعيل وإسحق ويعقوب
والإسباط وما أردت أن لنبيون من ربهم لا نفرق بين أحد منهم ونحن له مسلمون.

" Say we believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham and Ismael and Isaac and Jacob and the tribes of prophets and in that which was given to other prophets from their Lord, we do not make any distinction between any of them and to Him do we submit " (II : 136).

Not only that, it went further and laid down :

ان الذين يكفرون بالله وزسوله ويريدون ان يفرقوا بين الله ورسله ويقولون نؤمن ببعض ونكفر ببعض ويريدون ان يتخذوا بين ذاك سيدلاً. أولئك هم الكافرون حقاً واعدنا لكافرين عذاباً مهيناً. والذين آمنوا بالله ورسله ولم يفرقوا بين أحد منهم أولئك سوف يؤتيهم أجورهم. وكان الله غفوراً رحيماً.

" Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles and say : We believe in some and disbelieve in others ; and desire to take a course between (this and) that, these it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement. And those who believe in Allah and His apostles and do not make a distinction between any of them, Allah will grant them their rewards ; and Allah is Forgiving, Merciful " (iv : 150, 151, 152).

Then a strict injunction was issued against showing the slightest disrespect towards any of these prophets. So much so that even idols were not to be abused inspite of the fact that Islam came to eradicate idol worship. Says the Quran :

ولا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم.

" And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance " (6 : 109). The argument advanced in this connection is to the effect that if Musalmans abused idols, the idol worshippers would naturally retaliate and this would lead to bloodshed. How hard have Musalmans striven to act up to this command is proved by a reference to the pages of history. The other day I came across a writing of the late Mirza Ghulam Ahmad Sahib of Qadian on this question. He wished a covenant to be entered into by the followers of all the religions with a view to abstain from using disrespectful language towards the prophets of other religions. He said, " If the Hindus and Aryas be ready for this sort of a clear understanding and if they agree to recognise the truth of the mission of our Prophet and promise to abstain from using any disrespectful language in future, I shall be the first man to sign an agreement that we the Ahmadees will always testify to the truth of the Vedas and will always revere and respect the Rishis of the Hindus, and in

case there is a lapse on our part we shall pay to the Hindus a sum of rupees three lakhs as penalty, and if the Hindu friends wish to conclude a lasting peace with us they should also sign a similar agreement undertaking to believe in the mission of the Prophet Muhammad and never to use any disrespectful language towards him and his mission, or in default to pay rupees three lakhs to the Head of Ahmadiyya community." How efficacious was the remedy suggested is proved by the amity that exists between the Brahmoes and Muslims inspite of the fact that there exists a vital difference in several matters pertaining to faith. I have for a long time been closely connected with certain Brahmo friends and I have always gone to them as if I was going to one with whom I had not the slightest difference on any matter. Besides, whenever I have attended a meeting of the Brahmo Samaj I have returned satisfied that there is at least one other class which as a matter of belief and practice acknowledges the work done by all prophets. How grand would it be if the followers of all creeds adopt the same attitude towards the founders of other religions as is done by the Brahmoes. This was the second achievement on the part of Islam, in the way of establishing peace on this earth.

DEMOCRACY

Islam is admittedly the most democratic of religions and humanity has not so far done proper homage to this cardinal principle of Islamic faith. If we look carefully into the history of nations in the past and the present we find that the man in power has not been found wanting in a desire to claim on some pretext a superior position for himself as against those around him. There were different criterions for asserting this claim. The distinctions of race, colour, class or worldly opulence were put forward by different nations as the hall marks of their own superiority and in many cases a justification for this arbitrary division was sought from the dictates of religion. In fact all religions in a way countenanced class hatred if not actually fomenting it, and in this respect Hinduism—the religion of Arya Warta—was unfortunately the greatest sinner. The division of humanity into four classes, *Brahmans*, *Kshatris*, *Vaishyas* and *Shudras* was the first seed sown in the field of class hatred and the whole trouble due to the present tension between capital and labour can be attributed to a rigid observance of this rule. That a Brahman should, inspite of his depravity, be always superior to a Shudra, however noble, was the greatest curse levelled against humanity in the name of religion. How desperately did the unfortunate Shudras war against this forced slavery and degradation and how cunningly they were denied the mere right to live by the resourceful twice-born people is the greatest shame of the Indian culture of old. A study of the well known Brahmanical age amply reveals the injustices that the poor Shudras had to bear and even now inspite of so much enlightenment and inspite of the healthy influence that Islam has wielded on this baneful practice, those that have so long

denied to others the bare right of living are exerting themselves to the utmost in trying to retain the privilege so cunningly usurped by them.

Dr. Ambedkar inspite of his distinctions on the ground of rare scholarship, high morals and vast influence among the untouchables is not to be treated alike with a man of Pandit Malviya's community, however degraded, depraved and illiterate he may be. Pandit Malviya will prefer to have his meals cooked and served by a dirty Brahman but will not suffer a man of Dr. Ambedkar's position to cast his shadow in the *Chauka*. Nay, if he happens to shake hands with his colleague at the Round Table Conference—the representative of the untouchables—he must have a wash and a change of clothes before entering his *Chauka*. Can there be a spirit of fellow feeling between these two highly enlightened leaders inspite of the Pandit's high sounding credentials as an apostle of goodwill? If human nature has any meaning, the very mention of Pandit Malviya's name, not to talk of his presence, must be most disgusting to Dr. Ambedkar. In fact this is how the untouchables themselves feel in this connection. An untouchable leader expressed himself sometime ago by saying:

"It is indeed a wonder that those who do not see any defilement in the vicinity of a dog living on the excreta of a *Panchama*, have the audacity to regard him as low and unequal and feel polluted at his approach." "It is high time for the Thiyas to shake off a creed which is nothing less than an impediment to their welfare, freedom and convenience as a self-respecting community and to join the folds of another. Indeed, we are on the threshold of a crisis when we are to shun the Hindu religion as we would a cruel Satan and to run away from it as if it were a place of malignant epidemic, aye to shun this creed of Hinduism which owing to the hideous customs resulting from the existence of a thousand and one classes and castes within its fold, has become the hotbed of all that is absurd, mean, odious, nasty, loathsome and good for nothing. A *Panchama* who has a grain of self-respect in him must not remain in its fold."

But we cannot blame the Pandit for his attitude because his religion enjoins on him such a course of action. Contrast this with the spirit which pulsates through the Muslim world. Bilal—that jet black negro slave who dared not present himself before the meanest of the Quraish merely because of his low parentage and dark complexion (circumstances over which he had no control)—was, immediately on accepting Islam and establishing his merit, placed in the foremost rank of the faithful. His dark skin or his low position in life could not be pleaded by the stalwarts of the Quraish prestige and honour. Not only that, the Quraish who on account of false notions of superiority could not tolerate the mere idea of being responsible for the birth of a daughter lest they should be placed in an ignominious position of having a son-in-law, vied one with the other in offering to have Bilal as their son-in-law the moment the slave Muslim evinced a desire of entering into a matrimonial relationship. What brought about such a great change in the views of the Quraish

in such a short time and what forced them to allow the slaves a position of equality? It were the teachings of Islam—that boon of Providence for the entire world. According to a strict interpretation of the tenets of Hindu Law a man is sent to this world as a Brahman, a Kshatri, a Vaishya or even as a Pariah as a reward or punishment for his conduct in the previous life, and any attempt to interfere with this arrangement ordained by Providence would be nothing short of an impeachment of God's decree. But history testifies to the fact that these principles could be accepted only so long as human intellect was denied the right to regulate human conduct.

The case of other religions has been in no way different. So far as mere catchwords and phrases are concerned Christianity has contributed not a little to the vocabulary of the religious world. The teachings of Christ "Love thy enemy," "Love thy neighbour as thyself," "When you are smitten on the right cheek, turn your left and hand over your cloak to the man who takes away your coat," are mottoes that would decorate any wall. But when we look into the practical side we are sadly disillusioned. In the first place Lord Christ did not claim to lay down anything for the whole world, for he came only to reclaim the lost children of Israel and secondly the span of life allowed to him was too short to demonstrate his teachings practically and the saying that Christianity died with Christ on the Cross is not a very fantastic one. International history exposes to human gaze the massacres of St. Bartholomew and the Crusades, not to talk of the life-long struggle between the Protestants and the Roman Catholics, the Puritans and the Non-Conformists. It was the culture that developed from these tenets that was responsible for the Western muse's saying :

"West is West and the East is East
And the twain shall never meet."

which bears a sharp contrast to what was sung by the Islamic poet under inspiration of Islamic teachings *مسلم ہین ہم، وطن ہے سارا جہاں ہمارا* (We are Muslims and claim the entire world as our home.)

In India we find that inspite of the advancement that the Indian Christians have secured under the influence of the different missions operating in the country, they are not allowed to enter the churches of their white co-religionists. Persons having different shades of complexion must have separate places for worshipping the same God and the same prophet. In the west and in America the colour prejudice is so great that the management of a public hotel or restaurant dare not serve a coloured customer in the hall used by the whites. Not long ago, a hotel in America, if I remember aright, was boycotted by the white race on the ground

that the management had the audacity of extending the same treatment to the coloured races. Some Indian students were asked by the apologetic manager to be content with being served their meals in the kitchen or the servants' quarter. This is the case of a country which is foremost in proclaiming complete democracy all over the world. In Africa and in Australia as also in Newzealand every piece of legislation that is placed on the statute book aims at reducing the coloured races to a position of serfdom and slavery. As a matter of fact Hinduism, Christianity or other similar religions cannot be blamed for their failings in this respect, since they never claimed to lay down a universal brotherhood of man. Hindu Law was meant for the Hindus and Hindustan only. Not long ago an effort was made to define the word Hindu, but no definite solution could be arrived at and ultimately it was arbitrarily agreed that all persons who believed in religions that had their origin in India should be classed as Hindus.

Culture and civilisation are always the outcome of religious propaganda and no one can deny the fact that all well-known nations of the world have cut a very sorry figure so far as the question of the brotherhood of man is concerned. Each nation was obsessed with the idea of its superiority not for any intrinsic merit but simply because of some geographical location. Athens contributed so much towards the advancement of Philosophy but the Athenians could never, inspite of this, place non-Athenians on a footing of equality with themselves. One of the topmost philosophers that Athens produced, namely, Aristotle who is to this day celebrated for his philosophy could not include non-Athenians into the brotherhood advocated by him. He created two divisions, free men and slaves, the latter being the property of the former. This class hatred knew no bounds. So much so that he laid down in so many words that an Athenian could never be a slave. Roman Law, that nucleus of all Western systems of jurisprudence revels in creating and perpetuating the distinction between a free man and a slave. The modern nationalism of Europe which is creating an unbridgeable gulf between the East and West is the ripe fruit of Roman Law. Every country in the West professes to have been actuated by humanitarian motives in all dealings between man and man. But underneath all these professions one can discern a passion for power and a greed for wealth which bring about an interminable series of wars and intermittent feuds for supremacy. This artificial distinction which is the outcome of human vanity has serious setbacks at different periods of the world's history. The French revolution, the American War of Independence and the recent campaign against the Czarist supremacy in Russia culminating in the much dreaded Moscow creeds are some links in the limitless chain of under-currents against class distinction. But all these though serving a momentary purpose had to face a hard fate because of their being godless movements. What these bloody movements

failed to achieve was accomplished by Islam by proclaiming :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا.

"O men, We have created you all of a male and a female and then made you tribes and families that you may know each other" (49, 13). The hollow distinctions of race and colour or worldly possession were given a death knell by proclaiming, "Surely the noblest among you in the eye of God is he who is most careful of his duty," which established only one distinction, namely, that of actions. With no greater lucidity could this *magna charta* of the equality of man be expounded than was done by the Prophet on the occasion of his last Haj. He said:

"Remember you are all brothers. All men are equal in the eye of God, and your honours, your lives and your properties are all sacred and in no case should you attack each other's life and property. To-day I trample under my feet all distinctions of caste, colour and nationality. All men are sons of Adam and Adam was of dust."

What the guillotine of France failed to establish was an accomplished fact by virtue of this verbal order shorn of all brutal force, and we find the wealthiest and the mightiest who once had separate places of worship, prostrating themselves shoulder to shoulder with the poorest and the weakest. If a sunburnt and half-naked day-labourer of Madras took his seat in the front row in a mosque, the Khalifa of Turkey, the Amir of Afghanistan or the Nizam of Deccan could not ask him to make room for him because they were before their Lord in whose eyes all men are equal. Says Doctor G. W. Laner in his book "Religious Systems of the World": "The demonstration of equality furnished on the occasion of Haj is so complete that it is well-nigh impossible to distinguish a servant from his master." To quote again from the article contributed by an Englishman to the *Times of India*, dated 2nd February, 1930:

"As soon as a pilgrim leaves home he (the pilgrim) is supposed to cut himself off from all worldly connections and think only of God and the house of God. When he reaches a certain point about sixty miles from Mecca, he must take off his usual clothes and don the garb of a *Sanyasi* or a *Bhikkhu*—one white unsewn sheet to serve as a *langot* and another to cover the upper half of the body. No matter how very intense the heat of the desert sun, the head must be left uncovered. When he has changed into these clothes he must say, "I am coming, O Thou One without a second, I am coming." He is supposed to address this to God, for it is believed that unless there is a call from God none can go to Haj. It is a sight to see a big Nawab from Upper India or a merchant Prince from Bombay or Calcutta in the same garb as a beggar from the streets of Baghdad. A sugar king from far off Java, an Effendi from Cairo or Constantinople is no better in the sight of Allah than a cobbler from Kabul."

The benefactor of humanity never claimed a higher position for

himself. All he claimed was that besides being a servant of the Lord like all others he was a messenger from Him. With our dwarfed vision and twisted mentality we attach so much importance to the slightest gesture on the part of aristocracy to climb down to be classed among mortals. Mahatma Gandhi—that apologist of the doctrine of *Ahinsa*—appeals to us as an incarnation of God when in spite of his high position he milks his goat for satisfying his appetite, and when a Nehru or a Mazhar-ul-Haque appears in a *khaddar* costume we behold nothing short of God on earth. But how wonderful was the example set by that Lord spiritual and temporal of the Arabian Peninsula who mended his own shoes and stitched his garments and whose wife and daughter attended to the cookery and the grinding mill unaided by a servant. Only a few years ago when the tank at the Darbar Sahib of Amritsar was being cleaned, people used to come from far and near to witness notable Sikhs working as labourers of love in removing the mud and silt from the bottom of the tank and it was depicted to me as a heavenly sight by a friend whose curiosity drove him from Gurdaspur to Amritsar. All this, however, failed to impress me because my mind's eye was witnessing the prophet of Arabia—that beloved of God and man—carrying on his head bricks and mud with other labourers for building a mosque.

The democracy preached and established by Islam could not recognise any distinction between the highest and the lowest in the country. The person for the time being holding the reins of the country could not claim a high position for himself in the eye of Law. How scrupulously this equality was established remains to this day the wonder of the world. The slogan, "The king can do no wrong" had no meaning in Muslim lands and there were no separate laws for the rich and the poor. As early as the time of Khalifa Umar this was demonstrated by the Khalifa himself. The son of Khalifa Umar was found guilty of an offence and the father meted out the same punishment to the son as he would have done in the case of another man. The boy died while receiving the stripes on his person and the father ordered the unexecuted portion to be inflicted on the dead body. Then again the Khalifa had once to appear before the Qazi as a suitor in a case and when he entered the court room, the Qazi out of respect rose a little from his seat. When the Khalifa returned to his office, the first thing he did was to dismiss the Qazi on the ground that by showing preferential treatment to a suitor he had forfeited his claim to be a Qazi.

It may perhaps be said that during the period of the first few Khalifas the zeal was certainly more catching but that in subsequent times the law was relaxed. History, however, falsifies such an argument. The story is told of King Murad of Khujand who had to confess his guilt before the Qazi in an action preferred by a mason whose hands were cut off under the king's order. This story has so

well been put by Dr. Sir Iqbal that I make no apology for quoting it verbatim. He says:—

بود معمارے در اقلیم خچند	در فن تعمیر نام او بلند
ساخت آن صنعت گر فرهاد زاد	مسجدے از حکم سلطان مراد
خوش نیامد شاه را تعمیر او	خشمگین گردید از تقصیر او
آتش سوزندہ از چشمش چکید	دست آن بیچارہ از خنجر برید
جوئے خون از ساعد معمار رفت	پیش قاضی داتوان و زار رفت
آن ہنرمندے کہ دستش سنگ سفت	داستان جور سلطان باز گفت
گفت اے پیغام حق گفتار تو	حفظ آئین محمد کار تو
سفتہ گوش سطوت شاہان بدم	قطع کن از روئے قرآن دعویم
قاضی عادل بدیدن خسنہ لب	کرد شہ را در حضور خود طلب
ردگ شہ از ہیبت قرآن برید	پیش قاضی چون خطاواران رسید
از خجالت دیدہ برپا دوختہ	عارض او لالہ ہا اندوختہ
یک طرف فریادی دعوی گرے	یک طرف شاہنشہ گردون فرے
گفت شہ از کردہ خجالت بردہ ام	اعتراف از جرم خود آورده ام
گفت قاضی فی القصاص آند حیوۃ	زندگی گیرد باین قانون ثبات
عبد مسلم کمتر از احرار نیست	خون شہ رنگین تراز معمار نیست
چون مراد این آید محکم شنید	دست خوبش از آستین بیرون کشید
مدعی را تاب خاموشی نمود	آید بالعدل والاحسان خواند
گفت از بہر خدا بخشد مش	از برائے مصطفیٰ بخشید مش
یافت مورے بر سلیمانے ظفر	سطوت آئین پیغمبر نگر
پیش قرآن بندہ و مولا یکے است	بوریا و مسند دیبا یکے است

This shows that the king did not claim any exemption from the law that regulated the conduct of the poor in the realm. What a contrast do the facts revealed by other religions and countries present!

Coming nearer home we find a far more instructive instance enacted in the Durbar of Emperor Jahangir. Historians are agreed that Jahangir was so fondly devoted to Nur Jahan that he could not live without her for a moment. But when there came the question of doing justice between man and man, the law of the land was not twisted to favour the royalty and even Nur Jahan had to bow to it. Maulana Shibly has put the incident in verse which I quote for the reader's benefit:—

قصر شاہی میں کہ ممکن نہیں غیور کا گذر
ایک من نور جہاں بام پہ تھی جلوہ نگار
کوئی شامت زدہ را گیر آدھر آنکا
گرچہ تھی قصر میں ہر چار طرف سے قدغن

غیرت حسن سے بیگم نے طمانچہ مارا ساتھ ہی شاہ جہانگیر کو پہنچی جو خبر حکم بھیجا کہ کنیزان شہستان شہی نغوت حسن سے بیگم نے بصد ناز کہا ہاں مجھے واقعہ قتل سے انکار نہیں اُسکی گستاخ دگاہی نے کیا اُسکو ہلاک

خاک پر ڈھیر تھا اک کشتہ بے گور و کفن غیظ سے آگئی ابروئے عدالت پہ شکن جاکے پوچھ آئیں کہ سوچ یا کہ غلط ہے یہ سخن میزبانی جانب سے کرو عرض ہائیں حسن مجھ سے ناموس دینا نے یہ کہا تھا کہ بڑن کشور حسن دین جاری ہے یہی شرع کہن

مفتی دین سے جہانگیر نے فتویٰ پوچھا مفتی دین نے بے خوف و خطر صاف کہا لوگ دربار میں اس حکم سے تھرا آئے تھیں ترکون کو یہ دیا حکم کہ اندر جاکر پھر اسی طرح آئے کھینچ کے باہر لائیں یہ وہی نورجہاں ہے کہ حقیقت میں وہی اُسکی پیشانی ہار کی ہے جو پڑتی تھی گرا اب نہ وہ نورجہاں ہے نہ وہ انڈاز غرور اب وہی پاؤں ہراک گام پہ تھراتے ہیں ایک مجرم ہے کہ جسکا کوئی حامی اے شفیع

کہ شریعت میں کسی کو نہیں کچھ جائے سخن شرح کہتی ہے کہ فائل کی آڑا دو گردن پر جہانگیر کے ابرو پہ نہ بل تھا نہ شکن پہلے بیگم کو کریں بستہ زنجیر و رسن اور جلال کو دیں حکم کہ ہاں تدم بڑن تھی جہانگیر کے پردے دین شہنشاہ زمین جاکے بن جاتی تھی اوراق حکومت پہ شکن نہ وہ غمزے ہیں نہ وہ عریذہ صبر شکن جن کی رفتار سے باعمال تھے مرغان جمن ابک بیگم ہے کہ جسکا نہ کوئی گھرنہ وطن

خدمت شاہ میں بیگم نے بے بھیجھا پیغام مفتی شرع سے پھر شاہ نے فتویٰ پوچھا وارثوں کو جو دئے لاکھ درم بیگم نے ہم کو مقتول کا لینا نہیں منظور قصاص ہوچکا جبکہ شہنشاہ کو پورا یہ یقین آئے کہ دربار سے آہستہ چلا سوئے حرم

خون بہا بھی تو شریعت میں ہے اک امر حسن بولے جائز ہے رضامند ہوں گر بچہ وزن سب نے دربار میں کی عرض کہ اے شاہ زمین قتل کا حکم جو رک جائے تو ہے مستحسن کہ نہیں اس میں کوئی شائبہ حیلہ و فن تھی جہاں نورجہاں معکف بیت حزن

دفعۃ پاؤں پہ بیگم کے گرا اور یہ کہا ”تو اگر کشتہ شدی“ آہ چہ مے کردم من“

This was a practical demonstration of the Quranic teaching:—

یا ایہا الذین آمنوا کو نوا قواعین بالفسط شہداء للہ ولو علی انفسکم اذوالین والقرین ان یکن غنیاً از فقیراً واللہ ازلہ ہما۔ فلا تبغوا لہوی ان تعدلوا۔ وان تلوا از تعرضوا فان اللہ کان بما تعملون خبیرا۔

“Oh you who believe! be maintainers of justice, bearers of witness for Allah's sake though it may be against your own selves or (your)

parents or near relative; if he be rich or poor, Allah is most competent (to deal) with both, therefore do not follow your low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do" (4:135).

Muhammad Tuglaq's name is well-known among the kings of India. Once he lashed a Hindu lad who at once ran to the Qazi's court. The king had to appear and to confess his guilt as the subterfuges, "The king can do no wrong" or "No court can issue a writ against the king," were of no avail in a Muslim Court. The Qazi recited the Quranic injunction *قَالَ أَمْرٌ بِالْقِسْطِ* (Say my Lord has enjoined justice) (7:29), and ordered that the King should have on his back the same number of stripes as he had inflicted on the boy. The King took off his shirt and the boy inflicted 21 lashes. The King's crown fell down. While lifting it up the King remarked "Thou insolent creature, thou richly deserved all this ignominy."

I could go on giving other instances but I shall leave this part of the subject after narrating an incident about the life of one who is painted by interested and prejudiced writers in so black terms. The very mention of Mahmud Gaznavi's name is enough to invite a tirade of criticism from a certain section of the Indian community. But the manner in which he dispensed justice between man and man shall live as a monument of impartiality. During one of his attacks on India he was approached by a Hindu gentleman with a complaint that some members of the royal escort molested the residents and dishonoured the females of the locality where the army was encamping. Mahmud ordered that next time when any such occurrence was detected the complainant should come to him and the guards of the royal equipage were told to let in the man any hour of the day or night. Three days later the man reappeared at the dead of night and informed Mahmud that one of the royal bloods was actually in the *zenana* of his house at the time. Mahmud at once accompanied the man and when he was let into the apartment where the culprit was enjoying his sleep embedded with one of the females of his house he ordered the lights to be put off. This being done Mahmud with one stroke of his sword severed the head of the culprit and then ordered lights to be brought in. Looking at the face of the man who had met his fate Mahmud asked for some water and some eatables. The owner of the house being poor could give Mahmud a few pieces of dry bread only which Mahmud swallowed with the appetite of a starving man after having performed his ablution and kneeled before his Lord. The complainant could not realize the significance of all that he had seen and made bold to be inquisitive. Mahmud told him that from the time he made his appearance with the complaint on the first occasion, the conqueror had taken a vow that he would not eat or drink so long as the guilty man was not brought to book and the wrong righted, that, when he entered the apartment where the culprit was supposed to be, light was ordered to be put off lest the sight of the man who was supposed to be of the conqueror's blood should make him swerve

from meting out the punishment and when, after inflicting the death penalty light was brought in, it transpired that the man was not of the royal equipage and so Mahmud kneeled before his Lord for a double thanksgiving, for having saved him from the shame and for having made him strong enough not to hesitate in punishing the culprit. Having done this, the vow was made good and Mahmud who had starved for three days broke his fast. This is the sort of justice to which Muslims are accustomed and they expect that in their dealings they would not be denied the same. In fact I cannot express this better than by quoting Khwaja Dil Muhammad who addressed the Prophet by saying :-

تیری اہم کو حکومت جب سے اے سرورِ مملی
پھول کو گلشن میں شبنم گل کے لادنے پر ملی

Can any nation, any culture or any court of law adduce one instance of such an even-handed justice and is the absence of the supremacy of law not one of the causes of the present world-wide unrest? Americans claim to be the most democratic people. But the manner in which the lives and properties of the dark inhabitants of that place are being destroyed shall for ever remain a blot on the fair name of the whole nation. The punishment of lynching is being inflicted on the dark complexioned people of that country for most ordinary offences against the white race. In fact the ideal aimed at by Buddha and cherished by Christ and others was given a practical shape by Islam and this fact stands unchallenged even by the stalwarts of all the known creeds.

The question of democratic institutions raises a question of far reaching results. In countries where Islamic conception of the equality of man is not practised, people less favoured by Providence in matters of wealth have no chances of establishing their brain superiority. They must live the life of their fathers, and dare not look above themselves. Thus, a Shudra dare not hear a word of the Vedas on penalty of molten lead being poured into his ears. Under other rules a dark skinned man dare not aspire to the position monopolised by the white race. Not so under Islam where a new convert, a slave, or a man of the lowest parentage may with impunity aspire to be the topmost man of the realm. This is not a vain boast. The case of Bilal has been cited already. In India a slave was fit for succeeding his master and thus founding the well-known Slave Dynasty. If England now allows equal chances of rise in life to its sons, it is on account of the healthy influence wielded by Islam. In fact even there the rule of democracy has not been established in the true Islamic spirit. What I have said above is not the conclusion of a mind inclined to be partial towards Islam. Every man who has studied this religion and its traditions and history has come to the same conclusion. Mahatma Gandhi while dealing with the subject opined : "Someone has said that Europeans in South Africa dread the

advent of Islam, Islam that civilised Spain, Islam that took the torch of light to Spain and preached to the world the Gospel of Brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid of the fact that if the native races embraced Islam, they may claim equality with the white races, for I have seen that any Zulu embracing Christianity does not *ipso facto* come to a level with all Christians, while immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Musalman. That is what they dread."

Similarly Mrs. Sarojini Naidu expressed herself by saying "Islam preaches universal brotherhood—complete democracy towards which the Western world is coming nearer and nearer. Islam is destined to become the converging point of widely divergent creeds."

(To be continued)

PRESIDENTIAL ADDRESS ALL INDIA MUSLIM CONFERENCE

The following are extracts from the Presidential address of Dr. Sir Muhammad Iqbal at the session of the All India Muslim Conference, held at Lahore, on March 21, 22, 1932 :

"The Muslims of India have listened to so many addresses from their political platforms that the more impatient of them have already begun to suspect our deliberations and decisions which they think, tend to enfeeble and eventually to kill the spirit of action that lies dormant in the heart of Islam. "The present situation in the country," said one of them, "whets our appetite for action ; and if our leaders fail to point to a definite course of action, suitable to the peculiar position of the Indian Muslims, the sheer force of imitation will do its work, and make our youth thoughtlessly plunge into the stream of events." "Action," said another, with characteristic youthful impatience, "does not need a previously thought-out plan ; it is not subject to the logic of schools, but develops its own peculiar logic as it emerges out of the heart of man into open space."

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MODERN NATIONALISM

"Politics have their roots in the spiritual life of man. It is my belief that Islam is not a matter of private opinion. It is a society, or, if you like, a civic church. It is because present-day political ideals, as they appear to be shaping themselves in India, may affect its original structure and character that I find myself interested in politics. I am opposed to nationalism, as it is understood in Europe, not because, if it is allowed to develop in India, it is likely to bring less material gain to Muslims. I am opposed to it because I see in it the germs of atheistic materialism which I look upon as the greatest danger to modern humanity. Patriotism is a perfectly natural virtue and has a place in the moral life of man. Yet that which really matters is a man's faith, his culture, his historical tradition. These are the things which in my eyes are worth living for and dying for, and not the piece of earth with which the spirit of man happens to be temporarily associated. In view of the visible and invisible points of contact between the various communities of India I do believe in the possibility of constructing a harmonious whole whose unity can not

be disturbed by the rich diversity which it must carry within its own bosom. The problem of ancient Indian thought was how the One became many without sacrificing its oneness. Today this problem has come down from its ethereal heights to the grosser plane of our political life, and we have to solve it in its reversed form, *i. e.*, how the many can become One without sacrificing its plural character. In so far then as the fundamentals of our policy are concerned, I have got nothing fresh to offer. Regarding these I have already expressed my views in my address to the All-India Muslim League. In the present address I propose, among other things, to help you in the first place in arriving at a correct view of the situation as it emerged from a rather hesitating behaviour of our delegation at the final stages of the deliberations of the Round Table Conference. In the second place, I shall try, according to my lights, to show how far it is desirable to construct a fresh policy now that the Premier's announcement at the last London Conference has again necessitated a careful survey of the whole situation. Let me begin with a brief history of the work of our delegation."

WHAT MUSLIM DELEGATION DID IN ENGLAND

"The first two meetings of the Minorities Committee were held on the 28th of September and the 1st of October 1931, respectively. On both occasions the meeting was adjourned for a private settlement of the communal problem. Mahatma Gandhi first told the Muslim delegation that matters could not proceed until the Muslim delegation had lifted the embargo on Dr. Ansari. Failing in this he gave the Muslim delegation to understand that he would personally agree to Muslim demands, and would try to persuade the Congress, the Hindus and the Sikhs to agree to them, provided the Muslims agreed to three things: (1) Adult suffrage, (2) no special representation for the untouchables and (3) Congress demand for complete independence. The Mahatma declined to refer the matter to the Congress, and failed in his efforts to get the Hindus and the Sikhs to agree to this arrangement. On the 7th of October two prominent Hindu leaders proposed that the whole matter might be referred to a board of seven arbitrators. This, too, was rejected by Hindu and Sikh representatives. On the 8th the Minorities Committee met for the third time. In this meeting Mahatma Gandhi set to the account of the British Government his failure to bring about a communal settlement; since, according to him, they had deliberately chosen for the British Indian delegation men who, as he said, had no representative character. On behalf of the Muslim delegation, the late Sir Muhammad Shafi refuted the Mahatma's uncalled-for remarks questioning the representative character of the various delegations and opposed the proposals put forward by him. The meeting came to an end, and, owing to British general elections, could not meet till the 12th of November. In the meantime, private conversations recommenced on the 15th of October. A prominent feature of these conversations was Sir Geoffrey Corbett's scheme relating to the Punjab. This scheme, very similar to the one

I had suggested in my address to the All-India Muslim League, proposed the adoption of joint electorates with the exclusion of the Ambala Division from the Punjab. It, too, was rejected by Sikh and Hindu representatives who could not tolerate a Muslim Majority in the Punjab even with a system of joint electorates. These conversations also remaining fruitless the representatives of Indian minorities which constitute nearly half of India began to consult one another on the possibility of an Indian Minorities Pact. On the 12th of November all these Minorities with the exception of Sikhs signed a pact, which was formally handed over to the British Premier in the last meeting of the Minorities Committee held on the 13th of November.

“This brief account of our informal conversations speaks for itself. It is obvious that our delegates did their best to arrive at a communal settlement. The only thing which is a mystery to me, and which will perhaps ever remain a mystery, is the declaration made on the 26th of November by our spokesmen in the Federal Structure Committee to the effect that they agreed to the simultaneous introduction of provincial autonomy and central responsibility. Whether this was due to their anxiety for conciliation and political advance of the country, or to some conflicting influences which operated on their minds I cannot say. On the 15th of November—the day on which I dissociated from our delegation—Muslim delegates had decided not to participate in the discussions of the Federal Structure Committee. Why did they participate then in these discussions contrary to their own decision? Were our spokesmen on the Federal Structure Committee authorised to make the declaration of 26th November? I am not in a position to answer these questions. All that I can say is that the Muslim community considers the declaration a very grave error, and I have no doubt that this Conference will give an emphatic expression to their views on this important matter. In my address to the all-India Muslim League I raised my voice against the idea of an All-India federation. Subsequent events have shown that it is working only as a drag on the political advance of India. If the introduction of central responsibility is dependant on the completion of an all-India federation which I fear, will take a fairly long time, then the Government should immediately introduce responsible government in the British Indian provinces, so that the foundation thus delineated may, till the coming of central responsibility, fully prepare itself, by experience, to bear the weight of the federal superstructure. A great deal of spade work is needed before we can have a really modern federal state. I have reasons to believe, and had suspected the same days before I dissociated myself from our delegation, that our spokesmen were badly advised by certain English politicians in rejecting the immediate introduction of responsible government in the provinces of British India. Recently Lieutenant-Commander Kenworthy has expressed the same view. He says: “I understand that the moderate leaders in London were badly advised on this matter by certain English politicians, that they listened too readily to their

advice and rejected the great instalment of provincial autonomy. And the curious thing is that the Mahatma was apparently ready to consider this instalment sympathetically." Who are the moderate leaders alluded to by the Lieutenant-Commander? In view of the attitude taken up by Sir Tej Bahadur Sapru in London, and now in the Consultative Committee regarding the immediate introduction of provincial autonomy, it is obvious that the writer of the passage quoted could not have meant Hindu Liberals. I think he probably means Muslim moderate leaders whose declaration in the Federal Structure Committee on the 26th of November seems to me to be really responsible for the British Premier's announcement regarding the simultaneous introduction of central and provincial responsibility. And since immediate introduction of responsible government in the provinces would have involved a definite announcement regarding the demands of our community as to majority rights in the Punjab and Bengal, we must not forget, while judging the present situation, that the conduct of our own leaders is mainly responsible for the British Premier's silence which has raised all sorts of suspicions in the mind of the Muslim community."

NEED FOR A NEW POLICY

"The next question is to explore the possibilities of shaping, if necessary, a new policy after the disappointing announcement made by the British Premier at the close of the last London Conference. Muslims have naturally grown apprehensive of Government's attitude towards the problem of communal settlement. They suspect that the Government will purchase Congress co-operation at any cost, and that its delay in conceding Muslim demands is only a cover for the possibility of finding some basis for negotiations with that body. The policy of trusting the Government in regard to political issues seems to be rapidly losing its hold on the mind of the community. The Franchise Committee has postponed consideration of matters relating to the formation of constituencies. As for the promised provisional settlement it is obvious that no communal settlement, provisional or permanent, can satisfy the Muslim community, which does not recognise as its basic principle the right of the community to enjoy majority rights in provinces where it happens to be in actual majority. The continuance of separate electorates and the status of the Frontier Province are no doubt assured, but complete provincial autonomy, transfer of power from Parliament to Indian provinces, equality of federal units, classification of subjects, not into federal, central and provincial, but federal and provincial only, majority rights in the Punjab and Bengal, unconditional separation of Sindh, and one-third share in the centre, constitute no less essential elements of our demand. The Premier's silence on these points has only resulted in the unsound policy of war with the Congress and no peace with the rest of the country. Shall we then join the Congress in their present campaign? My answer without a moment's hesitation is, no. A careful reading of

the underlying motives of this movement will make it perfectly clear."

THE CONGRESS MOVEMENT

"To my mind this movement has its roots in fear and resentment. The Congress leaders claim that they are the sole representatives of the peoples of India. The last Round Table Conference made it abundantly clear that they were not. This they naturally *resent*. They know that the British people and the rest of the world now fully realise the importance of communal settlement in India. They further know that the minorities of India have arrived at a pact, and that the British Government have given a notice to enforce a provisional settlement of their own, in case the Indians themselves failed to arrive at one. The Congress leader *fears* that the British Government in their provisional settlement of the communal problem may concede to the minorities what they demand. They have therefore, started the present campaign to bolster up a claim which has no foundation in fact, to defeat a pact which they fear may find a place in the coming constitution, and to force the Government to settle the matter of minorities with the Congress alone. The Congress resolution in pursuance of which the civil disobedience campaign was launched made it perfectly clear that since Government had refused to regard Mahatma Gandhi as the sole representative of the country, the Congress decided on civil disobedience. How can then a minority join a campaign which is directed as much against itself as against Government ?

"In the circumstances, therefore, to join the Congress in their present campaign is simply out of the question. But there is no denying that at the moment you are called upon to make important decisions. I am sure you are fully aware of the present state of the community's mind. Government's delay in conceding Muslim demands, and the treatment meted out to our brave Frontier brethren on the eve of constitutional reform in their province, are making India Muslims suspicious of British methods ; and most people are already asking the question whether the power of a third party in India does constitute a real safeguard for the Muslim minority against a politically hostile and economically exploiting majority in India. There seems to be a deeper reason also. The rapid movement of events, and often sudden changes of situation in the political world, cannot permit an Imperial democracy, especially in the case of Party Government, to adhere for any long periods of time to definite policies. Lack of imagination is a virtue rather than a fault in a modern politician. And owing to this lack of imagination which is incapable of synthesising permanence and change in a higher political concept, modern politics is driven to live from hand to mouth. In the case of a subject country like India, therefore, co-operating communities are naturally led to think that the firmness of their political attitude in difficult times for the Government may

be of little or no value in the eyes of this or that political party which may come to power at any time in England. Whatever may be the character and ideals of political parties in England, you must base your policy on enlightened self-interest, and conceive it in a spirit calculated to impress the whole British nation. It is folly to fight a battle in which there is likelihood of the fruits of victory going to those who are either hostile to or have no sympathy with our legitimate political aspirations. The present circumstances are such that in thinking out a line of policy with a view to get over the immediate difficulties of the community, it is your duty to see that the likelihood I apprehend is eliminated, and the benefit of the action advised by you finally accrues to *your* community."

THE CRITICAL MOMENT HAS COME

"Let me state the position as plainly as possible. The British undertook to give a provisional decision of the communal problem, in case the communities of India did not arrive at a mutual settlement after their representatives had returned from the second Round Table Conference. This undertaking was thoroughly consistent with the claim and policy of the British as a third party holding the balance between the contending communities of India. The British Government's present attitude, however, would show that they do not mean to function as an impartial holder of balance in India, and are indirectly driving the Indian communities which are mainly Hindus and Muslims to a kind of civil war. We tried the majority community and found them unwilling to recognise the safeguards which we can forego only at the risk of complete extinction as a nation determined to live its own life. The alternative was to hope for justice from the British who, ever since they took the country from the Muslims, have claimed, as I have said above, to function as an impartial holder of balance in India. In their case, too, we find that the old British courage and straightforwardness are replaced by a constantly shifting policy which can inspire no confidence, and seems to be calculated only to facilitate their own position in India. The Muslim community is thus brought to face the question whether it is the *interest* of the community that their present policy which has so far obviated British difficulties and brought no gain to the community shall continue for any further period of time. This is a question for the open Conference to decide. All that I can say at the present stage is that, if you decide to discontinue this policy, your immediate duty is to prepare the whole community for the kind of self-sacrifice without which no self-respecting people can live an honourable life. The most critical moment in the history of the Indian Muslims has arrived. Do your duty or cease to exist."

N. W. F. PROVINCE

Calling attention to the situation in the Frontier Province and expressing gratification at the introduction of reforms there, Dr.

Iqbal observes :—

“What, however, has taken grace out of the whole affair is the simultaneous launching of a campaign of repression which is not essentially different from Martial Law. The consideration shown in the matter of constitutional issue has been more than neutralized by the severity and short-sightedness shown in the case of the administrative issue. Government may have reasons for counteracting extremist activities of certain people in that part of the country, but it has surely not been able to defend a policy of wholesale repression. During this struggle in other parts of India Britain's dealing with the situation has not been entirely devoid of restraint. In the Frontier Province alone repression has assumed forms unworthy of a civilized government. If oral reports are true then the heart of the British official in the Frontier Province stands in need of a reform far greater in importance for the British Empire than the constitutional reform sought to be introduced into that province. It is for the Government to consider whether the incongruent policies of concession and repression will result in the pacification of a proud race like the Afghans. Abdul Ghaffar Khan certainly commands a good deal of influence among the young border Afghans, but what has extended the sphere of his influence to the farthest ends of the territory and to the ignorant folk of the Frontier villages, is the present thoughtless policy of repression.

“The sooner the Government withdraws all repressive measures from the province, the better for the province and the Government itself. The situation has caused deep concern to the whole Muslim community in India, and it is hardly wise for the Government not to allay Muslim feeling in his respect.”

KASHMIR

Coming to Kashmir Question, the learned President says :

“The apparently sudden resurrection of a people in whom the ego-flame had been almost extinguished ought to be, inspite of the suffering which it has necessarily involved, a matter of rejoicing to all those who possess an insight into the inner struggle of modern Asiatic peoples. The cause of the people of Kashmir is absolutely just, and I have no doubt that the birth of this sense of the reality of their own personality in an intelligent and skilful people will eventually prove a source of strength not only to the State, but also to the people of India as whole. What, however, is most deplorable is that the communal ill-feeling existing in India, and the perfectly natural sympathy of the Indian Muslims with their Kashmir brethren, led to a kind of counter-agitation among the Hindus, which, in its despair, sought to protect a barbarous administration by attributing its inevitable consequences to such wild fancies as Pan Islamic plots and conspiracies for British occupation of Kashmir.

"There may be difficulties in the way of constitutional reform in Kashmir as in the case of our own country; but the interests of permanent peace and order demand that the difficulties must be speedily overcome. If the meaning of the present upheaval is not properly understood and its causes are sought in directions where they cannot be found, the Kashmir Government, I fear, will have made its problem much more complicated."

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IS IT A REVOLT AGAINST THE WEST ?

Throwing light upon the deepest implications of the present unrest and struggle in India, the philosopher goes on to say :

"The present struggle in India is sometime described as India's revolt against the West. I do not think it is a revolt against the West; for the people of India are demanding the very institutions which the West stands for. Whether the gambol of elections, retinues of party leaders, and hollow pageants of Parliaments will suit a country of peasants to whom the money-economy of modern democracy is absolutely incomprehensible, is a different question altogether. Educated urban India demands democracy. The minorities feeling themselves as distinct cultural units, and fearing that their very existence is at stake, demand safeguards, which the majority, for obvious reasons, refuses to concede. The majority community pretends to believe in a nationalism theoretically correct if we start from western premises, belied by facts if we look to India. Thus the real parties to the present struggle in India are not England and India, but the majority and the minorities of India which can ill-afford to accept the principle of western democracy until it is properly modified to suit the actual conditions of life in India.

"Nor do Mahatma Gandhi's political methods signify a revolt in the psychological sense. These methods arise out of a contact of two opposing types of world-consciousness—Western and Eastern. The western man's mental texture is chronological in character. He lives, moves and has his being in time. The eastern man's world-consciousness is non-historical. To the western man things gradually become; they have a past, present and future. To the eastern man they are immediately rounded off, timeless, purely present. That is why Islam which sees in the time-movement a symbol of reality appeared as an intruder in the static world-picture of Asia. The British as a western people cannot but conceive political reform in India as a systematic process of gradual evolution. Mahatma Gandhi as an eastern man sees in this attitude nothing more than an ill-concealed unwillingness to part with power, and tries all sorts of destructive negations to achieve immediate attainment. Both are elementally incapable of understanding each other. The result is the appearance of a revolt."

THE IDEALS OF ISLAM

"These phenomena, however, are merely, premonitions of a coming storm which is likely to sweep over the whole of India and the rest of Asia. This is the inevitable outcome of a wholly political civilization which has looked upon man as a thing to be exploited and not as a personality to be developed and enlarged by purely cultural forces. The peoples of Asia are bound to rise against that acquisitive economy which the West has developed and imposed on the nations of the East. Asia cannot comprehend modern western capitalism with its undisciplined individualism. The Faith which you represent recognises the worth of the individual, and disciplines him to give away his all to the service of God and man. Its possibilities are not yet exhausted. It can still create a new world where the social rank of man is not determined by his caste or colour, or the amount of dividend he earns, but by the kind of life he lives ; where the poor tax the rich ; where human society is founded, not on the equality of stomachs, but on the equality of spirits ; where an untouchable can marry the daughter of a king ; where private ownership is a trust, and where capital cannot be allowed to accumulate so as to dominate the real producer of wealth."

MENTAL REVOLUTION

"This superb idealism of your faith, however, needs emancipation from the medieval fancies of theologians and legists. Spiritually we are living in a prison-house of thoughts and emotions which during the course of centuries we have weaved round ourselves. And be it further said to the shame of us men of older generation that we have failed to equip the younger generation for the economic, political and even religious crises that the present age is likely to bring. The whole community needs a complete overhauling of its present mentality in order that it may again become capable of feeling the urge of fresh desires and ideals. The Indian Muslim has long ceased to explore the depths of his own inner life. The result is that he has ceased to live in the full glow and colour of life, and is consequently in danger of an unmanly compromise with forces which he is made to think, he cannot vanquish in open conflict. He who desires to change an unfavourable environment must undergo a complete transformation of his inner being. God changeth not the condition of a people until they themselves take the initiative to change their condition by constantly illuminating the zone of their daily activity in the light of a definite ideal. Nothing can be achieved without a firm faith in the independence of one's own inner life. This faith alone keeps a people's eye fixed on their goal, and saves them from perpetual vacillation. The lesson that past experience has taught you must be taken to heart. Expect nothing from any side. Concentrate your whole ego on yourself alone, and ripen your clay into real manhood if you wish to see your aspirations realised. Mussolini's maxim was—'He who has steel has bread.' I venture to modify it a bit and

say—"He who *is* steel has everything." Be hard and work hard. This is the whole secret of individual and collective life. Our ideal is well-defined. It is to win, in the coming constitution a position for Islam which may bring her opportunities to fulfil her destiny in this country. It is necessary, in the light of this ideal, to rouse the progressive forces of the community and to organise their hitherto dormant energies. The flame of life cannot be borrowed from others ; it must be kindled in the temple of one's own soul. "

Thereafter the learned Doctor adumbrated a practical programme of national reconstruction for the Mussalmans of India. He urged the formation of one single political organisation with branches all over the country, the raising of a national fund of at least 50 lakhs, the formation, training and disciplining of youth Leagues and volunteer corps, the establishment of a cultural institute and fifthly the formation of an assembly of the Ulama and men from the legal profession with a view to reconsider and recast the jurisprudence of Islam in the light of modern conditions.

LIGHT AND LIFE A Study of the Quran

(BY DR. B. A. FARUQI)

والاعاديات ضحكاً - فالهزريات قدحاً - فالهزريات مبعأ - وانرن به نقوا
فوسطن به جمما -
ان الانسان لربه لذنو وانه على ذالك لشهيد - وانه لعب الكبير لشديد
افلا يعلم اذا بعث مافي القبر - وحصل مافي الصدور - ان ربه هم يومئذ الكبير -

1. Behold the runners (horses) breathing pantingly.
2. Then those producing sparks of fire by striking (their hoofs against stones.)
3. Then those that pressing forward all the night long reach their destination at dawn.
4. Then those that by all this struggle, raise storms of dust.
5. Then rush, notwithstanding all this, upon the enemy hosts.
6. Most surely, man is ungrateful to his Lord.
7. And most surely he is a witness of that.
8. And most surely he is most tenacious in the love of money:
9. Does he not know that when what is in the graves will be raised?
10. And what is in the breasts will be made apparent?
11. Most surely then Lord that day shall be fully aware of them.

The first five verses call attention to a very common phenomenon how horses faithfully and cheerfully go through all hardships, and perils in obedience to the wish of their

masters. They run when required to do so for miles and miles. Never mind, if they get out of breath. They know no stopping. They are panting yet they keep running; for their master wants them to. The path is strewn with hard stones, but they care not. On they dash, notwithstanding that rough road, emitting sparks of fire as their hoofs strike against stones. The night may be dark and dreary but they know no slackening. On and on they dash till at dawn they find themselves at their destination. The fourth verse depicts the utter selflessness of these horses. They undergo all these hardships not for any object of their own. They are fulfilling the mission of the master. So far as their own selves are concerned, they have nothing to gain by it. Theirs is only to struggle and struggle hard in pursuance of the master's mission and all they leave blind is a storm of dust, to indicate that they did their part with devotion. The fifth and the highest stage in this self-less struggle is reached when at dawn, after so much of exertion and fatigue, these horses find themselves, confronted with the hosts of the master's foe. They neither shiver, nor shrink. "True to their salt," they plunge into the thick of the battle, unmindful of what may happen to them. It may mean even death to them. But they care not; for they know but one thing—*viz.*, that theirs is but to do and die in obedience to the master's will.

This parable has depicted five stages of a hard struggle that man is called upon to go through in the cause of Truth:

1. The struggle may seem unbearable to him. Yet like the panting horse, he must go on.

2. Then, there may come great obstacles in the way. Rather than damp his enthusiasm, these should only add to his zest and his endeavour. As the sparks of the horses' hoofs striking against stones proclaim their ardour and high spirits, even so must man rise to a high pitch of spirits and astonish the world with the "sparks" of their self-effacing exploits, when confronted with obstacles.

3. Night is the time for rest. It is all dark all around but like the faithful horse, man must think of no rest, no comfort. Nor must he mind the dark, depressing conditions all about him. His only motto should be that of the faithful horse—*viz.*, to do and, if need be, die in fulfilling the Master's mission.

4. Fourthly, he must never have his eye on the results. He should mind his own business—*viz.*, struggle in

the cause of Truth. What this will bring to him, he must not worry about.

5. And last, when all after a long and incessant march along a path dark and dreary, he comes to the end of his journey, he must not give way to slackness. Even then he must be prepared for plunging into the thick of the fight for Truth and face death.

What, after all is the claim of its master on the horse which should show so much of obedience to his will? The master looks to its daily needs. He provides it with fodder and that is all. On a small scale, he is the *rab* of the horse. For this small good, the horse devotes the whole of its being to the master's wish. But what about man who owes *everything*—not only his daily bread but his whole being to God? Verse 6 deplores that whereas a mere horse should be so faithful for the trifle it receives from its master, man who always receives countless blessings of God every minute of his life, should be so ungrateful.

Can man deny this charge of ingratitude? Can he plead his incapacity for the sort of struggle above mentioned? Verse 7 says he certainly can not. His own conduct belies such an excuse. When it is a question of money, says verse 8, does he not forget himself, his comfort, his all and devote himself heart and soul to the acquisition of wealth? How true to human nature! What hardships, what troubles, what risks are not cheerfully run by man for the sake of "almighty dollar"? For a few coins, he is ready to bear a heavy load, to carry it any distance, to traverse hard hills and rocks, travel by day and night, in rain and sunshine, and even sell his life by enlisting in the army. Hence the excuse that the call of Truth is too much for him is untrue. When the love of money impells him, he is quite fit to undergo untold hardships and even face death. Why should he shirk all this in the pursuit of a higher object—the will of the Lord?

What is wealth, after all? It is a means to procure the wherewithal of life—just one means. God provides the necessities of life in a thousand and one ways. His air, His water, His sunshine, His gifts of such faculties as eyes, ears, hands, legs are too numerous to count. Man is beholden to Him in countless ways. The sun and the moon are busy under His direction, ministering to man's needs. Rain brings him sweet water to drink, and causes to grow the vegetation but for which men could not exist. Just

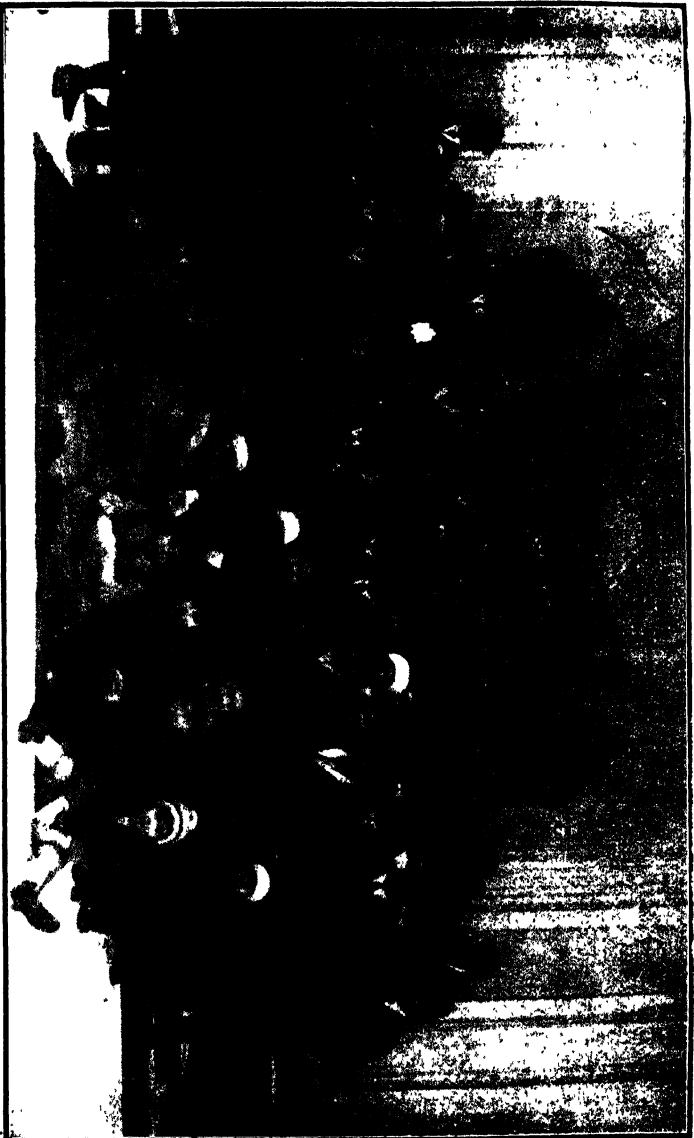
deprive him of one eye, one ear, one hand, one leg and his life becomes a misery, a scourge. Nevertheless, he is unmindful of all these innumerable free gifts of God. Money which ministers to his needs only on a limited scale, extorts so much of devotion from him. But God who is the source of all true good—he is indifferent to Him and carves excuses when it is a question of struggle in His path.

The last three verses remind man that wealth which is the be-all and end-all of his life is after all a thing that must come to end with this earthly life. He must think of the day when out of the grave he will spring to a new life. This will be a life on quite a different plane. His wealth will be of no avail to him. What will stand him in any stead in this bigger life—life after death—will be what he has got in his breast—in other words how far his breast has been aglow with the love of His Creator. This is the thing that should be the sole inspiration of man in his life.

The man who has money for his object of love has to go through all sorts of hardships. So has the man who has the love of the Lord in his bosom. The only difference lies in the motive. The latter may earn money too, he may possess all the things of the world but he does so not because these things are any good in themselves but as a duty imposed by God. His real object in providing for and educating his children and likewise fulfilling all worldly obligations is to seek the pleasure of Allah. And this change of motive makes all the difference. The money-seeking man may at best enjoy some comforts of this life. The God-seeking man has a happy life here and a happy life after death, for the coin in that life is to be not silver or gold but the high and noble traits that one has cultivated in this life.

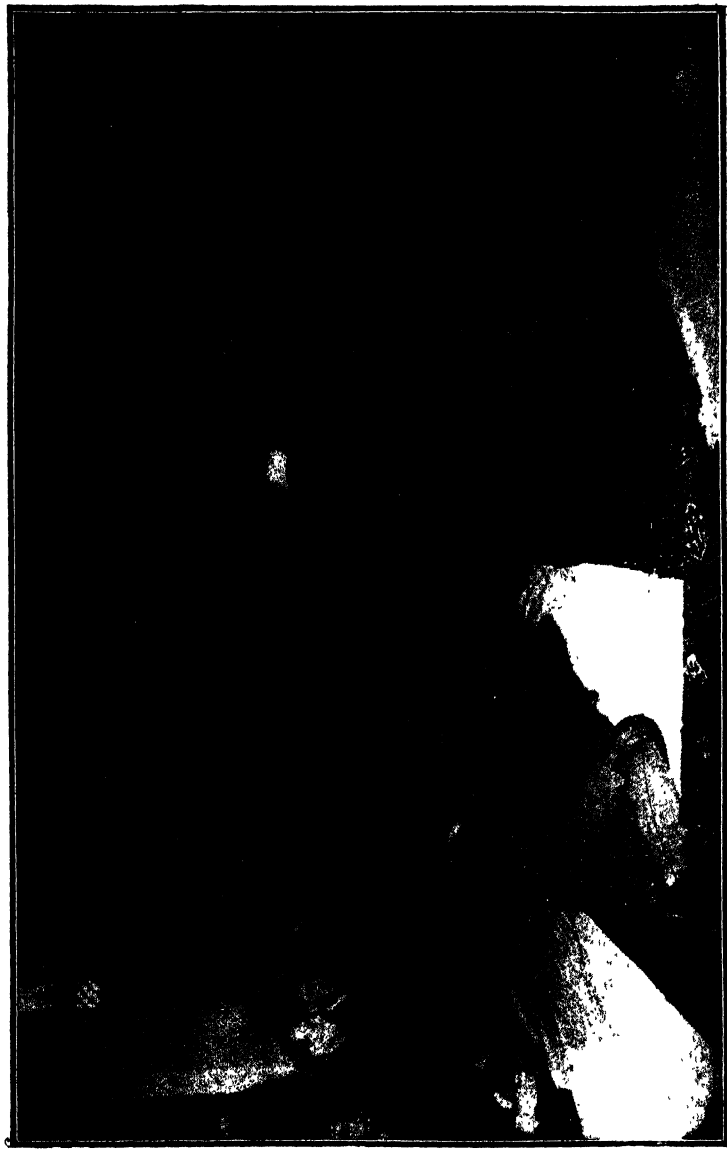
To sum up, this chapter opens man's eyes to a phenomenon of daily life. A common horse, a mere animal knows what its guiding principle of life should be *viz.*, to do the will of its *rab* or master. Man who owes infinitely more to God must indeed be inferior to animal if he should show any ingratitude to *his rab*. Man's sole object in life must be incessant struggle, in the face of all odds, and under most depressing conditions, in the cause of Truth and Righteousness.

The Berlin Mosque



Fraternal group of German and Eastern Muslims taken on the occasion of the Id-ul-Fitr, 1932

The Berlin Mosque



The Imam delivering Sermon after Id-ul-Fitr prayer (1932)

CONTEMPORARY THOUGHT & LIFE

"Buy British"

In order to encourage home industry England has started what is known as the "Buy British" campaign, or to put it in Indian terminology, the *Swadeshi* movement. The following from the *New Republic* of New York will give some idea how earnestly and enthusiastically the whole nation has taken to it:—

In a movie theatre, I saw and heard the Prime Minister utter a brief oration urging his fellow countrymen to support the *Buy British* campaign on economic grounds. He went to add: "You must buy all you can from the Dominions, too."

Every automobile has the slogan *Buy British* on its windshield; the cities have popped out in a rash of posters and electric signs.

Some of the ramifications of the campaign are amazing. The modisets of London, like those of other cities, have been in the habit of giving themselves fictitious French names (and sometimes accents) and have overnight found themselves in danger of losing their patronage because of it. They are now sending hasty form letters to all their patrons, explaining that Mlle. Jeanne is really Betsy Smith of Bayswater and that no treason is involved in purchasing from her those smart British *robeset manteaux* which are so admirably suited for walking across country in the rain. The readers of one popular London daily are now making a mass attack upon the paper's motion-picture critic, seeking to get him removed from his post on the ground that he has been reprehensibly lukewarm in evaluating the products of the British film studios. A correspondent of *The Times* expressed what seems to be a widely held view when he indignantly demanded that no cinema be permitted to show an American film without placarding that obnoxious fact outside the door so that true Britons may stay away. "Henceforth," he wrote, "we must not only buy, but must look British" which I dare say he does, though not quite in the sense he intended.

The manufacturer of one sort of gasoline undoubtedly frightened his competitors badly when he started a huge advert.

ising campaign pointing out that his particular motor fluid was a complete British product, being extracted, inside England, from English coal. The skulking hellions guilty of importing into Great Britain reprehensible petrol from Texas, Columbia or Baku, could only, and feebly, reply by publishing a tabulation of the number of British workmen whom they employ. From day to day the "stunt press" discovers with alarums and italics that eggs are still coming into England from Denmark, or milk from Holland. They give a general impression that it is better to let your child's cheeks go pale from inadequate diet than to support those Dutch-speaking foreign cows in luxury at the expense of (hypothetical) true British cattle. Perhaps the star example of economic loyalty, however, is the stern edict of the British Broadcasting Company, that bands playing on the radio shall render British compositions "whenever possible."

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"Come With Me to India"

This is the name of another book on the lines, and it would seem, with the object of, Miss Mayo's *Mother India*. The writer again is an American woman, Patricia Kendall. From a review of the book in the *Unity* of Chicago, it is obvious that the book is a tissue of lies and half-truths intended as propaganda to blackmail the Indian people in the eyes of the world. The following from the review should give the reader some idea of the worth of the book:

Then there is the question of child murder, which, according to Mrs. Kendall, is practised almost universally in India. She puts all her proof on this head into the mouths of Hindus. But since the population of India has increased in ten years from three hundred and twenty millions to three hundred and fifty millions, one is permitted to believe that some of the girl babies are allowed to live.

Anybody who reads *Come With Me to India* will ask himself where Patricia Kendall learned geography. When she was in Madras she saw the sun set in the Bay of Bengal, a part of the sea that lies directly to the east of Madras. She saw this odd sight twice.

Another reviewer in the *Christian Register* of Boston thus comments upon the book:

The fundamental question concerning the Government of India is whether it is good for either a ruling nation or a subject nation situated on different sides of the globe that one should be the master of the other. The intelligent opinion of the world, expressed with increasing confidence for more than a century,

affirms more and more emphatically that it is bad for both. But if, for the moment, we waive this fundamental question, and ask whether British rule in India has invariably been as intelligent and beneficent as Mrs. Kendall seems to think, we find that Englishmen most competent to judge, as well as Americans, are not of her opinion. Says Professor Lowes Dickinson of Oxford: "Of all the Western nations the English are the least assimilable. They carry to India all their own habits and ways of life, squatting, as it were, in armed camps; spending as in exile twenty or twenty-five years; and returning, sending out new men to take their place, equally imbued with English ideals and habits, equally unassimilable." And it was England's present Prime Minister, Ramsay Mac Donald, who declared four years ago: "The moral justification that has always been made for the existence of our empire amongst subject peoples has been that we are training them for self-government. The most typical of this is our Indian Empire. A thousand and one reasons are given for a little more tutelage. Now plain common sense should come to our rescue. Nobody can imagine that any harm will come from independence. Let independence be granted."

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Ma Chan Shan

Reuter's message from Nankin dated the 25th February informs that General Ma Chan Shan has been assassinated by some political opponent.

Who is Ma Chan Shan? Why has he fallen a victim to the assassin's knife? In the following interesting lines in the columns of the *Mussalman* of Calcutta March 15, Mr. Badr-ud-din, a Chinese now residing in Delhi throws light on this remarkable son of Islam in China:

The General was a Muslim coming from the Ma family—a most renowned Muslim family—of North China. The great Manig Shin (Muhammad Amin) belonged to this family. The present Governors of Ning Hia, Ning Kamansu, Chinhai and a few high officers of the State are members of this family. The weight and importance of the Muslims in the Republic of China is mainly due to Ma Chan Shan. His death is a blow not only to the position of the Chinese Muslims but also to the power of the Nankin Government. For it was due to Ma Chan Shan that a part of Manchuria known as Khehenkiang has so long been free from the military incursions of the Japs. Now the whole of Manchuria will be under the strangle-hold of Japan. Japan has eaten and digested Korea and wants to swallow up Manchuria and Mongolia. This is her long-cherished desire. Her attack on

Manchuria on the 18th September, 1931, was only a visible expression of that desire. Japan's military manoeuvre and superior forces soon took possession of entire Manchuria except Khehenkiang, which has been under a non-Muslim Governor, Wangpoon, who had fled away before the overwhelming forces of Japan, leaving the entire administration in the hands of this Muslim General. The General accepted the unenviable position, organized the administration and with his brave band of devoted soldiers marched to the bank of the river Nanni, where he met the Japanese army, defeated them in a number of actions and thus set back the tide of the Japanese onrush towards Khehenkiang. When fresh supplies arrived from Nankin he took back many of the posts from the Japs. But he received his first defeat on the occasion of the battle of Harbin.

All the while the Japanese army of occupation at the dictates of their masters in Tokio instigated the pro-Manchus for a so-called independent Manchuria. The ex-Emperor of China too was involved in it. Japan wanted a Korea over again in Manchuria. But there was the opposition of other Powers to reckon with. So she has, time and again, assured the world that land-grabbing was not her object—what she wanted was the protection of her own rights there. Amongst the supporters of the cause of the Manchus were Chang Hi-Yung, Phan Chang Ki, and many people from the lowest strata of China, who all fell easy victims to the allurements offered by Japan. But Ma Chan Shan, Governor of Khehenkiang spurned away the highest allurements and bribes offered by Japan and continued to serve and guard the interests of his nation. Japan knew the real enemy and obstacle in her way. The knife of the assassin has now removed that obstacle. The new State of Manchuria will now come into existence. But I am sure the people of China will soon bury the carcass of that State with the corpse of the Muslim General. "Inna lillahe wa inna ilaihe raje'un!"

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Flying Convert to Islam

The *Daily Express* of London gives the following interesting account of the declaration in mid-air, of her acceptance of Islam by H. H. Princess Dayang Muda of Sarawak:

On the 18th February, five thousand feet in the air, half-way between England and France, flying at a speed of 100 miles per hour, an English princess, the Dayang Muda of Sarawak, renounced Christianity, and was received into the Moslem faith.

The preliminary announcement of this remarkable ceremony, had created considerable interest, especially in Paris, where large crowds waited to greet the flying convert to Islam.

The princess, whose husband is heir-presumptive to Rajah Brooke, joined the air liner at Croydon. She arrived with Dr. Khalid Sheldrake, president of the Western Islamic Association, who was to receive her into the new faith.

Dr. Sheldrake handed the princess a large copy of the *Koran*. They entered the reserved fore compartment of "Silver Wings," which was to be the mid-air mosque.

The compartment was shut off from that containing the ordinary cross-Channel passengers.

Before the initiation ceremony I had a chat with the Princess. She handed me a cigarette, but I reminded her that while you could change your beliefs, you could not smoke in the air.

The princess, who has been a Christian Scientist and was last a Roman Catholic, spoke of her latest change in the most matter-of-fact way, and confessed that she had not even read the *Koran*.

She wore a black fur coat over a black frock. The red fez of Dr. Sheldrake was the only Eastern touch in our compartment.

"Why go up in the air to change my faith?" she echoed my question.

"Why, because surely we are nearer Allah up in the sky."

At this moment "Silver Wings" cleared the white cliff tops of the English coast. Below, the sea lay in gentle ripples tipped with gold from the warming spring sunshine. The sky was pale blue.

As we neared mid-Channel Dr. Sheldrake put on a red fez and laid the *Koran* on a table. Meanwhile, the passengers in the other compartment were quite unaware of these strange proceedings. They included a noted racing motorist, a business woman, a young man making his first air trip and looking rather sick, and one or two people eating lunch.

To return to our flying mosque. The pilot had turned the machine towards the east. Dr. Sheldrake recited above the whirr of the propeller a prayer beginning:

*In the name of Allah, the Beneficent, the Merciful,
All praise is due to Allah, the Lord of the World, the
Beneficent, the Merciful . . .*

Then followed the Tahiyah prayer. The doctor placed his hands over the palm of the princess' right hand while the princess,

her face lighting into a smile, repeated the words from the *Koran* :—

I bear witness that nothing deserves to be worshipped but Allah.

And I bear witness that Muhammad is the apostle of Allah.

Then Dr. Sheldrake announced: "I give thee the name of Khair-un-Nisa, fairest of women." At which the princess again smiled.

That ended the ceremony. The doctor closed the *Koran*, put his hands in his pockets, and he and the princess sat down to lunch as we passed over the French lowlands by Boulogne.

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Syed Ameer Ali's feelings for the Poor.

In his memoirs of which the second instalment appears in the *Islamic Culture* of Hyderabad, the late Rt. Hon'ble Syed Ameer Ali recalls two touching incidents from his early life while he was yet a Presidency Magistrate of Calcutta:

Some pitiable cases came before me. An elderly Hindu woman was once charged with attempting to commit suicide; an offence punishable by imprisonment. I asked her why she desired to take her life; her story was a sad one. A son who maintained her had died a few months before; his widow had supported her by begging. This daughter-in-law had also died. The old woman said she had nothing now to live for. I ordered her immediate discharge and a monthly allowance of 3 rupees from the Police box. When the order was explained to her she wept in gratitude. So long as I was a Magistrate she appeared every month in my Court on the due date, and invoked blessings on my head. May be it was her blessing which followed me through life.

A young woman with a child in her arms was once charged with the heinous offence of taking a handful of rice worth perhaps a halfpenny from a grocer's shop. I was angry at the callousness of the prosecution. The woman's defence was that she and her child were starving, and tempted by the first sight of food she had snatched a handful. I made the same order in this case as in that of the old woman who had attempted suicide.

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Albania under King Ahmad Zogu.

Albania is the only European country where a Muslim King, Ahmad Zogu rules. The *Examiner*, a Catholic Weekly

of Bombay (Jan. 9) publishes the following as to the religious freedom which Christians enjoy in that Muslim State :

It is good to know that there is at least one country under Muslim rule where Catholics enjoy religious liberty, namely Albania. Replying to a recent charge of persecution brought against the Albanian Government by a political exile, the Bishop of Alessio says: "For twenty years I have been a Bishop in Albania and I am able to declare that the exercise of the Catholic religion enjoys the greatest liberty in Albania. Even a certain amount of preference is given to it." The N. C. W. C. correspondent adds :

"It is true that in the early days of King Achmed Zogu's reign Catholics had reason to complain, but it is only fair to state that conditions have changed and that Catholics in Albania now occupy a position much more important and influential than their number, one-tenth of the population, would demand.

The Ministry for Public Education which is of greatest importance for the protection of religious interests, has for years been in the hands of an excellent Catholic Minister, Hil Mossi. A number of educational institutions which are under the direction of Franciscans, Jesuits and other Catholic Orders, are supported with Government funds. Many prominent Government officials are also Catholics.

By giving free of charge a building site, the Government facilitated the construction of a Catholic Cathedral in the capital of the country. The Government also made it possible to hold the Corpus Christi procession this year for the first time in that chiefly Mohammedan city."

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The Viceroy on racial equality.

In his speech before the European Association H. E. the Viceroy gave expression to the following sentiments :

I wish to say a word to my own countrymen, on a matter on which I have always felt strongly—a word as to the relations between the two races, which have been one of the main causes of our difficulties and troubles in the past. I believe we have all been placed in this world for a period of time to work out the will of Providence, that there can be no question of superiority or inferiority on account of race and colour wherever our work may be, and that *it cannot be the colour of a man that makes the man but it is the character of the man, whatever his colour, that counts.*

Fate has ordained, long ago, that British and Indians should be closely associated in working out the destiny of India,

and if my countrymen will bear in mind what I have said to-night on this subject and realise in its true perspective what our relations with our Indian fellow citizens in this country should be, namely *absolute equality of opportunity*, I am perfectly certain that our two races will be found working together for many long years, for the great purpose of building up India to its promised position in the family of Nations that we call the British Empire.

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World Muslim Population.

According to estimates from Muslim sources, the Muslim population of the world stands at 400 millions. According to non-Muslim account, it is much less. The *Annuaire du monde Mussalman*, edited by M. L. Massingnon, gives the following distribution :

North Africa

Morocco (French protectorate)	..	..	4.750.000
Morocco (Spanish zone)	..	..	550.000
Rio de Oro (Spanish Sahara)	..	..	50.000
Algeria and French Sahara	..	..	5.174.000
Tunis (French protectorate)	..	..	2.000.000
Tripolitania (Italian colony)	..	..	569.000
Cyrenaica (Italian colony)	..	..	275.000
Egyptian Sudan	..	..	3.300.000
Egypt	..	..	12.800.000

West Africa

Mauretania (French)	..	..	261.000
Senegal (French)	..	..	915.000
French Sudan	..	..	684.000
French Guinea	..	..	1.600.000
Ivory Coast (French)	..	..	170.000
Dahomey (French)	..	..	70.000
Haute-Volta (French)	..	..	444.000
Niger (Zinder) (French)	..	..	952.000
British Gambia	..	..	70.000
Portuguese Guinea	..	..	40.000
Sierra Leone (British)	..	..	450.000
Gold Coast (British)	..	..	75.000
Togo: section under French mandate and section under British mandate	..	..	80.000
Republic of Liberia	..	..	200.000

Central and South Africa

British Nigeria	..	..	7.795.000
Cameroon (under French mandate)	..	..	500.000
Oubanghi-Chari (French)	..	..	25.000

Tchad (French)	..	..	..	920.000
Belgian Congo	..	..	..	2.5000
Nyasaland (British)	..	..	..	160.000
Union of South-Africa	..	..	..	46.000
Bechuanaland (British)	..	..	..	9.000

East Africa

Mozambique (Portuguese)	..	..	..	60.000
Madagascar (French)	..	..	..	670.000
Reunion, Ile de la (French)	..	..	..	3.000
Mauritius, Island of (British)	..	..	..	45.000
Seychelles Islands (British)	..	..	..	3.000
Zanzibar (British protectorate)	..	..	..	200.000
Tanganyika (under British mandate)	..	..	..	400.000
Uganda (British protectorate)	..	..	..	600.000
Kenya (British colony)	..	..	..	1.000.000
British Somaliland	..	..	..	300.000
Italian Somaliland	..	..	..	505.000
French Somaliland	..	..	..	210.000
Erythria (Italian colony)	..	..	..	261.000
Ethiopia	..	..	..	3.000.000

Eastern Europe

Albania	..	..	..	1564.000
Yugoslavia	..	..	..	1.337.000
Bulgaria	..	..	..	690.000
Greece	..	..	..	180.000
Cyprus	..	..	..	61.000
Rhodes	..	..	..	12.000
Roumania	..	..	..	250.000
Poland and Lithuania	..	..	..	8.000

Soviet Russia

Republic of Russia and Siberia	..	..	..	295.000
Crimea	..	..	..	187.000
Tartaristan	..	..	..	1.800.000
Bachkiristan	..	..	..	747.000
Northern Caucasus	..	..	..	1.500.000
Kazakstan	..	..	..	4.190.000
Uzbekistan and Tadjikstan	..	..	..	6.00.000
Turkmenistan	..	..	..	1.000.000
Mongolia	..	..	..	20.000
Azerbaijan	..	..	..	1.600.000
Georgia	..	..	..	300.000
Armenia	..	..	..	86.000

Near and Middle East

Turkey	..	..	..	12.600.000
Irak (under British mandate)	..	..	..	2.640.000

Syria Liban (under French mandate)	..	230.000
Palestine (under British mandate)	..	557.000
Persia	..	9.320.000
Afghanistan	..	6.380.000

British India and dependencies

Admir-Merwara	..	101.776
Andaman and Nicobar Island	..	4.104
Assam :	..	17.487
Manipour States	..	2.202.460
Province	..	
Baluchistan :		
States	..	366.195
Province	..	367.282
State of Baroda	..	162.328
Bengal	..	25.210.802
Bihar and Orissa :	..	366.195
States	..	3.690.000
Province	..	840.675
Bombay and Sind :	..	3.820.153
States	..	500.592
Province	..	331.520
Birmaniam	..	563.574
Central India, principal Moslem state, Bhopal	..	18.458
Central Provinces and Berar :	..	13.021
State	..	141.758
Province	..	176.883
Gook	..	1.298.277
Delhi district	..	2.548.514
Gwalior (State)	..	363.992
Hyderabad (State)	..	2.840.488
Kashmir (State)	..	340.461
States	..	21.337
Malabar and Madras coast :	..	2.062.786
Presidency	..	11.444.321
Mysore (State)	..	1.369.062
North-West frontier :	..	900.341
Tribes	..	6.481.032
Province	..	243.935
Punjab :	..	
Province	..	
States	..	
Rajputana (States)	..	
United Provinces of Agra and Oudh :	..	
Province	..	
States	..	

British Malaysia

Ceylon	..	308.694
Northern Borneo :	..	
Sarawak	..	80.000
British North Borneo	..	40.000
Brunei	..	12.000
Straits Settlements :		
Singapore	..	85.900
Penang, prov. Wellesley and Dinding	..	150.000
Malacca	..	125.000

Federated Malay States (Sultanates) :

Perak.	..	..	..	270.000
Selangor	..	..	..	125.000
Negri Sembilan	..	..	..	108.000
Pahang	..	..	..	126.000

Non-Federated Malay States :

Johor	..	..	..	170.000
Kedah	..	..	..	260.000
Perlis	..	..	..	35.000
Kelantan	..	..	..	295.000
Trengganu	..	..	..	153,092

China

Kan Sou	..	..	..	3.000.000
Sin Kiang	..	..	..	1.200.000
Yun Nan	..	..	..	700.000
Other provinces	..	..	..	4.000.000

Dutch Indies

Java	..	..	..	36.000.000
Sumatra	..	..	..	6.600.000
Riouw-Lingga	..	..	..	235.000
Banka-Billiton	..	..	..	130.000
Borneo	..	..	..	540.000
Celebes	..	..	..	1.000.000
Moluccas and New Guinea	..	..	..	700.000
Timor	..	..	..	230.000
Bali Lombok	..	..	..	550.000

Other countries

Phillipine Islands (U. S. A.)	..	..	..	443.037
Oceania	..	..	..	7.000
U. S. A.	..	..	..	10.000
Brazil	..	..	..	25.000
British Guiana	..	..	..	18.000
Dutch Guiana	..	..	..	20.000
French Guiana	..	..	..	7.000
Trinidad	..	..	..	18.000
Other countries in America	..	..	..	15.000
France	..	..	..	100.000
Belgium	..	..	..	5.000

BOOK REVIEWS

Tanasukh i.e. Transmigration of Soul by Dr. Basharat Ahmad, published by Dar-ul-Kutub Islamia, Ahmadiyya Buildings, Lahore.

It is a closely and cogently reasoned refutation in Urdu of the theory of transmigration or re-birth. According to this doctrine, man owes his present birth to his deeds in the past life. If he has been leading a good life, he is granted a good happy re-birth. Otherwise, he goes back into the animal and vegetable life. In other words, animals and vegetables owe their existence to the sins of mankind. This means that man must have existed before there was either a blade of grass on this earth or a living creature. Such a state is inconceivable on the face of it. Man depends for *his* existence on vegetables and animals. He could not possibly live at a period when these things were non-existent. It is evident that vegetables and animals must have been there before man appeared on the scene.

Transmigration, the learned Doctor further argues, is just the reverse of modern scientific principle of evolution, according to which everything in the universe is on a forward march of progress towards its destined goal. The protons, the electrons, ether, electricity, atom, matter, vegetable, animal—these are the various steps along the ladder of evolution. Everything goes forward, onward, upward. There is no going back, no going down. But transmigration reverses the hands of the clock and takes man down to the lower plane of life, making him a tree or a dog, according to his deeds. It is therefore unscientific.

Further on, the writer calls attention to the self-contradictory nature of this theory. According to it, the fruits that we enjoy—mangoes, apples, grapes and numerous others—are all the product of sin committed by some people in their previous birth. It is obviously a case of glaring self-contradiction. Sin must lead to misery and pain. But according to

transmigration sin is responsible for such abundance of happiness to mankind in the forms of fruits and vegetables. This is against its own supposition with which it starts—*viz.* that sin leads to pain and hence a sinful man is condemned to a lower birth. If this is true, then its other contention that sin produces such good things as fruits and vegetables, can not be true. In fact, everything upon which the very life of man depends, is the product of sin. The paradox is absurd on the face of it. The moral sequence of such a theory is bound to be disastrous. If we owe all the fauna and flora to sin, we would naturally wish that sin might multiply so that we may have abundance of vegetables and fruits. Whenever the crops fail and famine overtakes the world, the presumption would be that virtue is on the increase and that is why all that misery and starvation. As a remedy we must encourage sin, so that there may be abundance of vegetable life.

The theory of transmigration owes its origin to the diversity and disparity in Nature. Why should one man be born with a silver spoon in his mouth, while another stark blind? Why should the dog be dog and the horse, horse? God who is just could not be held responsible for this inequality in nature, this injustice. The explanation is sought in sin on the part of man. Now this phenomenon of universal diversity and disparity certainly does not indicate any injustice on the part of God. On the other hand, it is an eloquent testimony to His unbounded wisdom. Diversity is the secret of all progress. If all things in this world were the exact copies of one another, life would certainly have been hardly worth living. Every body, the same in appearance, the same in feelings, in thoughts, in deeds. What a dull monotonous humdrum affair! There could be no greater torture than this millenium of transmigration. Pleasure and pain are relative terms. Where there is no pain, there can be no pleasure. Eliminate pain from any scheme of life and you divest it of all pleasure at the same time. Diversity is the greatest charm and blessing of life and it starts with the earliest forms of matter. Latest scientific investigations have found that the diversity is there even in the minute electrons. And there is a purpose behind it. God has created everything for a different role to play and has from the very beginning implanted corresponding germs in it. Electrons that are ultimately meant to make a horse are different from those intended to form a man. Thus, diversity existed long before man and is in no way the outcome of man's deeds.

It is our own short-sightedness, the author tells us, that we allow ourselves to be so baffled by the inequalities in human conditions. We forget that in the eye of the Creator, it is not the *conditions* that matter. It is the *way one plays his specified role* that counts. He likens this earthly existence to a drama staged by God who is watching the whole thing from behind the curtain. Now on the stage, different actors are assigned different roles to play—the role of a king, beggar, man, woman, policeman, hermit and so forth. This diversity is the very soul of the whole play. Nevertheless it is no criterion to judge who occupies a higher position. The fellow who is required to act as a king but does not do his part well will certainly carry less value in the eyes of the manager than the beggar who has done his part well. Likewise what actually matters in this life is not how we happen to be placed here but *how we play our part*. The theory of transmigration loses sight of this deeper truth and hence the paradoxical unscientific complicacies in which it lands itself.

* * * *

The Golden East by Sirdar Iqbal Ali Shah is an account of the author's own travels in several Muslim lands—Turkey, Palestine, Arabia, Mesopotamia, India. The purpose of the book, the writer tells us, is to show whither modern Islam is tending. And his conclusion after having trotted over good many lands of Islam is: "A change might come upon the face of Islam, but on its mind, never."

Well-illustrated. Published by The Dial Press, New York. Price \$5.

* * * *

Theism and the Modern Mood.—By Dr. Walter M. Horton, published by Student Christian Movement Press, 8 Bloomsbury Street, London W. C. 1.

This is a thoughtful and thought-provoking discussion of the mood of the modern generation of humanity as it has emerged out of the trying times of the Great War. The decade before the War, the writer tells us, was a period of intense social idealism. God was looked upon as "a very easy-going sort of chap." This mood was the natural product of the conquest of Nature by man. The Great War disturbed this frame of mind, among some. The great mass of humanity, however, still clung to their faith in the ultimate goodness of things. They explained the war as a necessary evil out of which was to emerge a nobler and a higher order

of life. "The world was to be made safe for democracy" and all that sort of thing. It was the after-math of war, however that brought a rude disillusionment. It was believed that God would "balance the stupendous evils of the war by an equal weight of good." This faith betrayed them. The millenium did not come. Faith in God was lost and the creed known as "humanism" to which human ideals and values are all in all, without any reference to God or immortality, came into popular vogue. Some, however, went further and dismissed these human values as equally illusory. This creed is known as "futilitarianism." At the same time, side by side with this wave of scepticism, there exists an unprecedented wistfulness to get at some sort of convincing explanation of life, a yearning for certitude. This tendency is mystical in character. In other words the emphasis so far placed on the social side of religion has now shifted to a hankering after some sort of *certain* knowledge of God.

The author criticises the Humanist movement which has destroyed faith in God and placed all the emphasis on man and his product, modern science. Nevertheless, theism, in order to be able to appeal to human nature, must incorporate both of these phases of humanism—*viz.*, that religion must be in harmony with the scientific spirit of the age and that it must become humane.

Coming to the question of faith in God and how to revive it, the author calls attention to quite an original tendency that has recently asserted itself—original, so far as non-Muslim reasoning about God's existence goes. Among Musalmans, his line of argument has been long familiar. The old "proof" of God as the Prime Mover or First Cause or the Great Designer failed to carry a living conviction. God must be realized "not as a being behind and apart from the world of human experience but rather as a Being revealed *in* human experience, a Dependable Factor in it which can be isolated by scientific analysis just as one isolates chemical elements or bacteria or vitamins." It is the God of *human experience*, not of rational proof that is the need of the day—"God of Abraham, Isaac and Jacob, *not* the God of the Philosophers and the savants" as Pascal cried out in his moments of deepest illuminations.

It was in this way, the writer goes on to describe, that God-idea dawned on Tolstoy:

"When Tolstoy was about 50 years old, he found life suddenly beginning to go stale on his hands; and he spent two years delving into religious questions to see if there was enough meaning in the universe to make it reasonable to go on living. For a time he found no light; and he tells us that he had to hide the rope lest he should hang himself to the rafters of his room. The turning point came one day when he was walking alone in the forest, debating with himself about the belief in God, wondering how he ever came by the idea of God in the first place. He noticed that every time the thought of God came to him, there came an uprush of vital energy within him and life took on meaning and beauty for the moment. Why do I look farther? he said to himself, He is there: *he without whom one can not live*. To acknowledge God and to live are one and the same thing. God is what life is."

"The god of religion," the author rightly observes, "is not first of all an explanatory concept, like the God of philosophy. He is first of all a great Resource. In the picturesque language of the Psalmist, God is a 'sword,' a 'shield and buckler' a very present help in trouble, whereby a man may be girded with strength, so as 'to run through a troop' or 'leap over a wall.' *God in other words is that which I must rely upon if I am to succeed in my quest for the good life.....* God, whatever else he may be must be defined as the source of those vital energies that tend to keep me at my best." This, according to the writer, must be the very first definition of God, proceeding according to the empiric method of personal experience. What a striking resemblance to the definition of God as given in the Quran, where the very first concept given to mankind of Him is *Rab* which carries exactly the above connotation—*viz.*, "He without whom one can not live." Proceeding on this method of investigation the writer brings out other attributes of God and these are all Islamic.

The author, however, penetrates further into the deeper depths of God-question. The God thus discovered, he says, is still not the real God, "but only at best an abstract cross-section" of Him. Above all comes the personal experience of the individual in moments of illumination.

NOTES AND COMMENTS

Ourselves

A word of explanation as to this new journalistic venture is perhaps hardly necessary. The need for one such magazine has long been felt by the leading lights of the community. Whereas a daily newspaper looks to the daily struggle for existence of a people, meeting the situations that crop up from day to day, it is beyond its power and province to take a more comprehensive view of the life of the people as a whole, give shape and form to its aspirations and ideals and watch, direct and control the various tendencies that have any bearing on the ultimate destiny of the people. That is the sphere and function of a periodical magazine and hence the inauguration of the *Muslim Revival*.

Revival ! This is the word that sums up the aims and objects, the ideals and aspirations of the *Muslim Revival*. The world of Islam, after centuries-long spell of listlessness and stupor is astir with a new life. The old attitude of indifference to the struggle of life is undergoing a new orientation. A universal tide of awakening has swept over the length and breadth of the vast world of Islam and those on the vanguard of Muslim thought and life are dreaming new dreams. Once more has the conviction got hold of the mind of Islam that Islam is certainly not the spent force that, judging from the general withering of life among the Musalmans, it was supposed to be, that it has yet a great role to play and a contribution to make to the destiny of mankind. The *Muslim Revival* is just a ripple of that tide, a spark of that conviction—the harbinger of the Glorious Dawn which is in sight.

Such being the goal before it, the *Muslim Revival* will take note of all the salient currents and cross-currents of life and thought in human society—social, political, economic, cultural, religious. It will attempt to be a mirror of the on-

ward march of humanity in the various spheres of life, and show against that background what the contribution of Islam must be towards the sea of human life. It will be the business of the *Revival* to see that rather than stand on the boundary line and watch the game of life as an idle spectator, Islam plunges in the thick of the game and becomes once more the power and force in human affairs that it used to be.

Above all, the *Revival* aspires to be the torch-bearer of the humanistic culture of Islam. It is by their cultures that nations live and die. The untouchables of India, as our learned contributor, S. Wajid Ali Sahib points out are what they are not as a result of their political subjugation by the Aryans; they owe their present miserable lot to their disloyalty to their culture. Rightly does Dr. Sir Muhammad Iqbal emphasize this when in the course of his Presidential Address, published in this number, he observes:

"Patriotism is a perfectly natural virtue and has a place in the moral life of man. Yet that which really matters is a man's faith, his culture, his historical traditions. These are the things which in my eyes, are worth living for and dying for."

With the culture of Islam, it is our conviction, is bound up not only the life of the world of Islam but the true good of human society at large. It will, therefore, be the mission of the *Revival* to present an enlightened exposition of that culture and interpret its meaning and message to mankind at large.

Before closing this personal note, we wish to confess we are not unconscious of the fact that in bringing out this first number, we have not been able to quite come up to our own expectations. But this is perhaps the inevitable handicap of every "first attempt." As we get along we hope to add to the utility and attractiveness of the production by enlisting the co-operation of a wider circle of prominent writers and by the appreciation and encouragement of friends and supporters. We must also express our gratitude to all the friends who have helped us with their valuable contributions for the present number.

* * *

The Federal Legislature

Everything is yet in the melting pot and the Franchise

Committee is busy collecting data for the setting up of the coming constitution. Nevertheless it is not difficult to envisage on the strength of whatever facts are already available what the Federal Legislature is likely to be. The presumption is that the Federal Legislature will be bi-cameral, consisting of an Upper and a Lower Chamber, consisting of 200 and 300 members respectively. All depends on how these seats are distributed among the various component parts of the Federation.

According to Lord Sankey's recommendations to the Federal Structure Sub-Committee, "the allotment of seats to the States should be in the proportion of 40 per cent. in the Upper Chamber and 33½ per cent. in the Lower." This means that the distribution between the States and the British Indian Provinces will stand thus :

	Upper Chamber	Lower Chamber.
States ...	80	100
Provinces ...	120	200

The distribution of these seats between the British Indian Provinces, according to the F. S. C.'s recommendations is as follows :

Province	Upper Chamber.	Lower Chamber.
Madras ...	17	32
Bombay ...	17	26
Bengal ...	17	32
U. P. ...	17	32
Punjab ...	17	26
Bihar and Orissa ...	17	26
C. P. & Berar ...	7	12
Assam ...	5	7
N. W. F. P. ...	2	3
Delhi ...	1	1
Ajmer-Marwar ...	1	1
Coorg ...	1	1
British Baluchistan	1	1
	129	200

Now let us consider the total strength of the Muslims in both the Chambers on the assumption that they are given their full demand of $33\frac{1}{3}$ per cent. of the total number of seats. Since most of the Indian States are ruled by Hindu chiefs and members from the States will be returned according to the choice of the rulers, only 20 per cent. of the States seats can at the most be allocated to Muslims. The figures will then stand thus :

			Upper Chamber.		Lower Chamber.	
			Muslims	Non-Muslims.	Muslims.	Non-Muslims.
States	...	...	16	64	20	80
Provinces	...	...	40	80	67	133
Total	...	...	56	144	87	213

Thus, even if the Musalmans get their full demand of one-third of the total seats, the inclusion of the States will reduce their strength to about 28 and 29 per cent. in the Upper and Lower Chambers respectively. If, however, their demand is not conceded and they are given 25 per cent., in actual working it will mean their diminution to 23 and 24 per cent. in the Upper and Lower Chambers, respectively.

The inclusion of the States in the proposed Federation, while on the one hand it greatly strengthens the Hindus as compared to the Muslims, adds on the other enormously to the strength of Government benches. Since these State members will owe their seats to the sweet will of the rulers who would naturally side with anti democratic forces, they will on all crucial questions vote with the Government members. The Government will thus have at its back besides official *bloc*, the nominated members from all communities, the Anglo-Indians and other special interests, a solid block of 80 in the Upper and 100 in the Lower Chamber coming from the Indian States. The Government's position will thus be invincible in the coming Federal Legislature. And perhaps it was this that Sir Samuel Hoare had in view when in his speech in the Commons he observed :

" Indeed I go so far as to say that I believe that a Government set up under such conditions as I mentioned might very

well be a stronger Government than the Government we have got in India at the present time."

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The Hassan Report

Mr. K. M. Hassan, deputed to consider the representation of the minority communities in the Railway services gives the following figures :

Community.			Population percentage.	Percentage of share of services.
Parsis	...	...	·035*	·81
Anglo-Indians	...	...	·053*	6·9
Indian Christians	...	...	1·14*	2·82
Sikhs	...	...	9·48†	8
Muslims	...	...	38·36†	17·53

Mr. Hassan suggests that instead of adopting a uniform proportion on all the State-managed Railways, proportion on population basis of the area served by each Railway should be adopted. The population figures on this basis together with Mr. Hassan's recommendations so far as Muslims are concerned stand thus :

			Actual population per cent.	Percentage of services recommended.
E. I. R.	...	..	35·9	35
E. B. R.	...	...	54	40
B. I. P. R.	...	...	11·59	15
N. W. R.	...	...	63·15	50

Thus on the two State Railways, E. B. R. and N. W. R. where Muslims form the majority of population, Mr. Hassan's recommendation is not fair to the Musalmans. Mr. Hassan himself realizes the injustice and in reply to repeated Muslim demand that their share should be up to their full population strength he advances a rather strange argument. Says he: "A little reflection will show that apart from the hardship they will entail on members of other communities which should be avoided, their adoption would not be conducive to the best interests of Muslims themselves. After all most of this recruitment will take

* of the whole of Indian population.

† of the population of the areas served by the State Railways under report.

place in the lowest grades and in view of the fact that non-Muslims predominate and will continue to predominate for some considerable time in the upper subordinate grades, it will not be an act of wisdom to have strained relations with them."

Both the arguments can scarcely hold water—the argument of "hardship" as well as of "strained relations." The Musalmans have been robbed of their due share ever since these Railways came into existence. Now if they are given their due share, it can by no canon of justice be called "hardship" to non-Muslims. As regards "strained relations," we are afraid, already not much love is lost between them. As a matter of fact, it is this very ill-balanced proportion that is responsible for the present "strained relations." Remove this cause, let each community have the feeling of having got its due, and this will certainly prove conducive to better relations.

Of paper recommendations and paper orders, good many have been issued in the recent past in order to improve the Muslim proportion in the services. These, however, have remained, dead letter in the hands of non-Muslim subordinates responsible for carrying them out. To remedy this evil, Mr. Hassan rightly recommends :

"Experience has shown that the instructions of Government regarding the representation of minority communities have not in the past been given proper attention, and I am convinced from what I have seen and heard during the last ten months that unless there is an effective machinery to assist and advise the Railway administration in carrying out the orders that the Railway Board may pass on this report, there is not much likelihood of their being translated into action."

* * *

Seven Great World Religions

The current number of the *Modern Review* contains an interesting article on "The World's Seven Great Historic Religions" from the pen of Jabez T. Sunderland. Coming to Islam, the writer brings out the following as its distinguishing feature :

"Muhammadanism is somewhat exceptional among great religions, inas much as it started with a sacred book as well as with a great Teacher or Prophet. The New Testament was the product not of Jesus but of his disciples. The sacred books of the Buddhists were the product, not of Buddha but of his disciples. But the Quran, sacred book of Muhammadanism was the product of Muhammad himself. He believed that its contents

were revealed from Heaven directly to him; and he himself gave it to his followers as a proof of his divine mission."

And the distinction is vital. It is the teaching of a Prophet that matters and if there is a Prophet or Teacher of whose teachings we are not sure, he ceases to be of much use to us, however, great he may have been. Of all the seven great religions of the world discussed by Mr. Sunderland, Islam alone gives us a teaching about the authenticity of which there is not a shadow of doubt. Christians are not sure whether they are following Jesus at all nor are the Buddhists or Hindus sure whether what they have in their hands are the teachings of Buddha or Krishna. In Islam, one finds himself on firm ground—a fact so vital to religious life.

Further on, however, the writer, Mr. Sunderland betrays the common Western misconception of Islam and repeats the long-exploded sword myth :

"Muhammad obtained his first followers by intellectual and moral persuasion. But it was not long until he adopted the sword. Before his death, his cause had obtained considerable strength; and immediately after his death, it entered upon a career of conquest that carried it over all Western Asia, Northern Africa and into parts of Europe."

We would recommend to Mr. Sunderland a study of *Muhammad, the Prophet* and *The Early Caliphate* (now in press) by Maulana Muhammad Ali to see that territorial conquest was never any plank in the programme of early Islam, that the wars both in the life-time of the Holy Prophet and his four immediate successors were thrust on them much against their inclination.

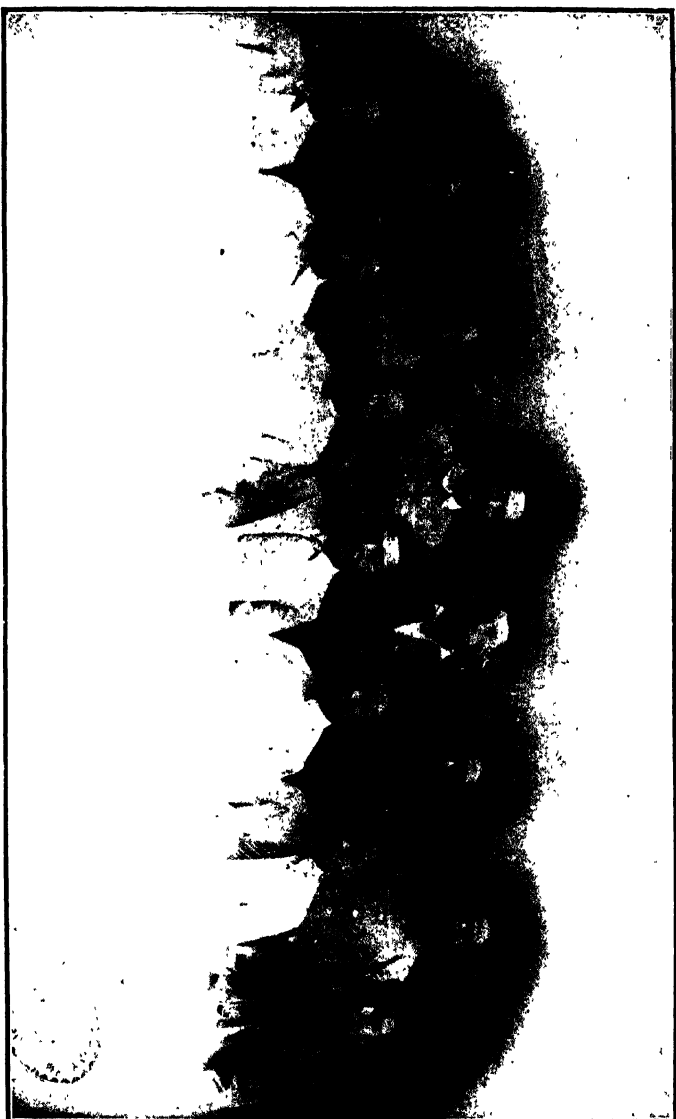
As regards the present condition of Islam and its future, Mr. Sunderland offers the following observations :

"The second of the great missionary religions is Muhammadanism. It no longer uses the sword as an instrument of propagandism, but relies solely upon moral agencies; but it is spreading fast, perhaps faster than at any time in its history since the first century or two. It is making steady progress in India, where it has more than 70,000,000 adherents. It seems to be advancing in China and other lands of eastern Asia, while in western Asia it is supreme. In Africa its progress is rapid. There tribe after tribe, people after people, land after land, are coming under its sway. Its advance in Asia as a whole seems to be quite as rapid as that of Christianity. There are elements in Muhammadanism which seem peculiarly to fit it

to reach, to interest, to impress, and to elevate peoples, in low conditions of civilization*. It is even a question whether it is not better adapted to the needs of such peoples, and whether it cannot do more for them, than Christianity—at least than Christianity in any of its more rigidly orthodox forms. Certain it is that Muhammadanism is one of the most intensely living, earnest, aggressive and deeply devout religions of the world to-day.

"We in this country commonly think of Muhammadanism as being intellectually paralyzed, as having no sympathy with free inquiry or science, or the progressive spirit of the western world. There is some truth in our thought. Muhammedans, like orthodox Christians, are fettered, hardened, spiritually bound, by belief in the infallibility of a sacred book. They believe that the Quran contains all wisdom, much as the majority of Christians believe that the Bible contains all wisdom. This tends to keep their eyes turned constantly to the past and to make them distrustful of the new truth. But Christian peoples are gradually shaking off the fetters which belief in the infallible book has placed upon their minds. Will not the Muhammadan peoples sooner or later do the same? In not a few lands they are already moving in that direction. Turkey is a notable example. We should not forget that the time was when Muhammadan peoples led the world in knowledge, in civilization, in science. May they not come to the fore again?"

* Perhaps the writer has not heard of the daily growing number of Muslim converts to Islam in Europe and the prophecy of G. B. Shaw that within a century, Europe in general and England in particular will accept the faith of Islam.—Editor, M. R.



Young Muslims. Member of the Searching Academy, Peiping (Pekin)

Left to right Front row :—C. C. Yang, O. P. Ly, E. L. Lau, Wang Chih Jan, Liu Wen Lien,

Wang Chih Jung, Ma Ming Tao,

*Back row :—Wang Chih Yao, Feng Chung Kun, Liu Yen Chung, Changkao Chang,
Yang Chih Yu, J Ma.*

ان الله يحيى الارض بعد موتها۔

THE MUSLIM REVIVAL

VOL I

JUNE 1932

No. 2

CONTENTS

Religion and the Modern Mood . . .

The Babi Movement

— M. Muhammad Ali

International Peace Through Religion . . .

Islam's Contribution to World Peace

—S. A. Haq

Dante and Islam

Dr. Sh. Inayat Ullah

The Prophet's Tunic

Prof. Castagnoli

Light and Life

Dr. B. A. Faruqi

Contemporary Thought and Life

Book Reviews

Notes and Comments

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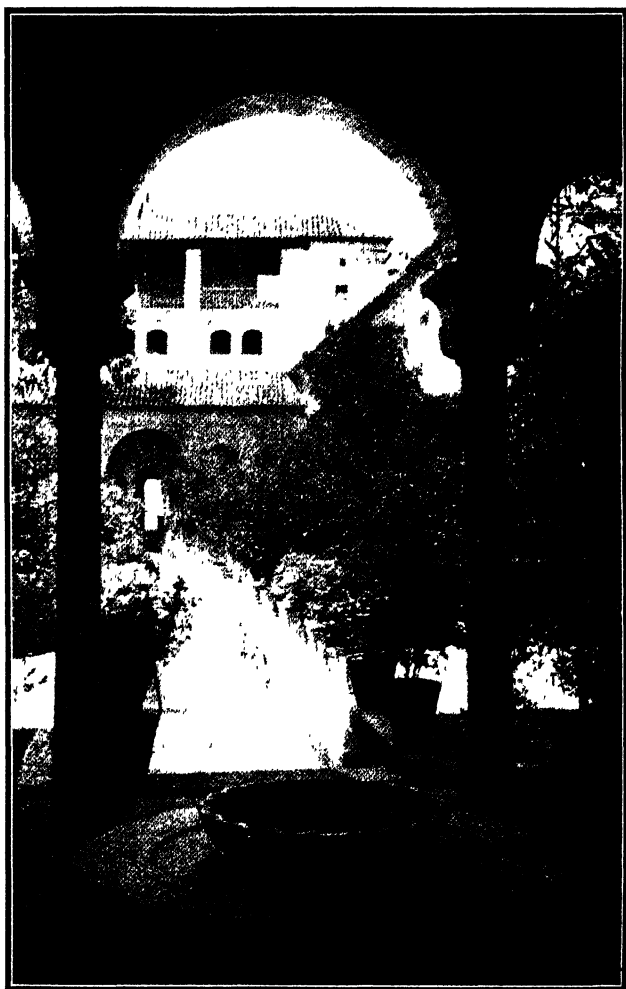
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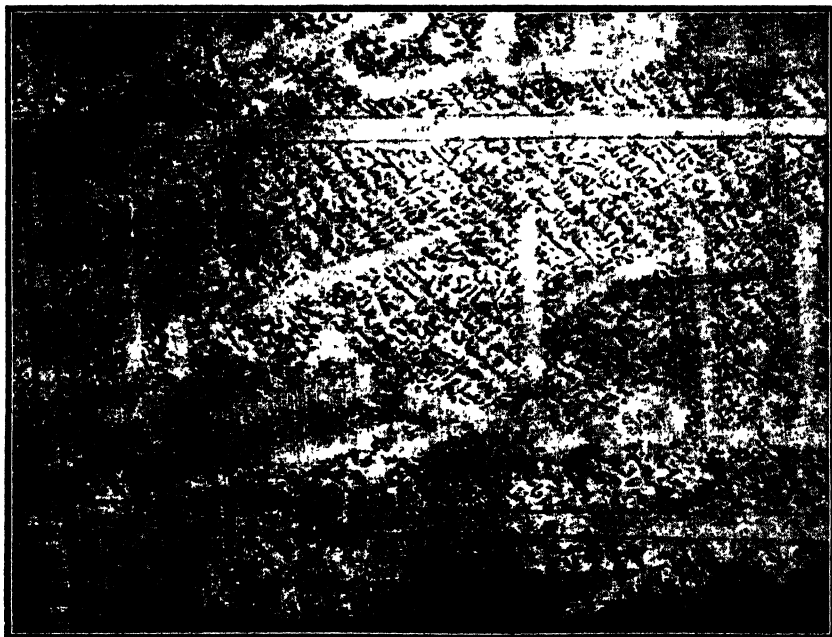
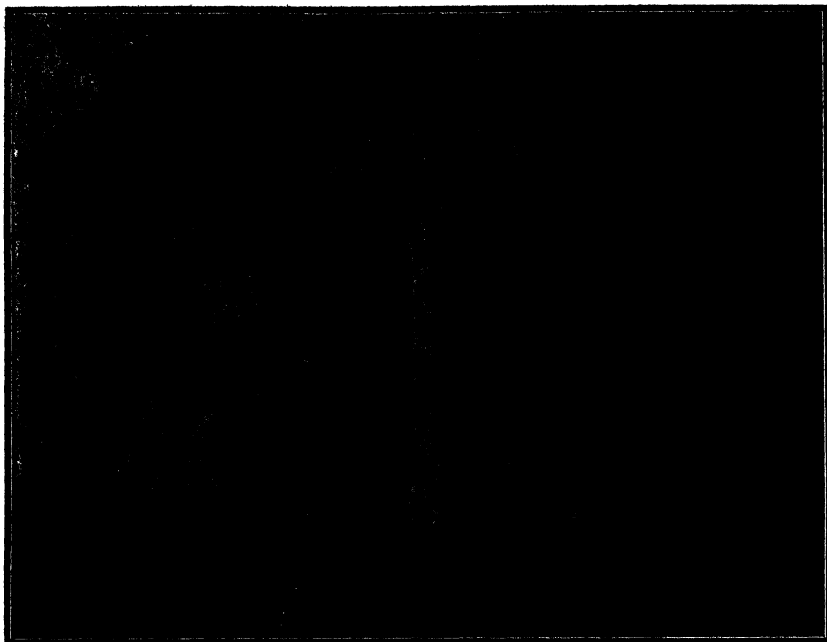
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A RELIC OF ISLAM IN GRANADA
The Garden of Generalife



The Sacred Tunic of the Holy Prophet Muhammad sent to him as a present by Macucus, the Christian King of Egypt which, after witnessing the rise and fall of the fortunes of Islam down the long centuries, has by strange vicissitudes reached Paris and is now in the possession of H. H. KHAIR-UN-NISA, the Princess Dayang Muda of Sarawak.

RELIGION AND THE MODERN MOOD*

It happens to be the common psychological weakness of man to fret and fume over the present and clothe the past and future with a halo of splendour. We speak of the past as the good old times and the farther back we recede, the stronger this uncanny charm on our mind grows. The hoary antiquity becomes to us something still more than "good old times." Imperceptibly we look upon it as something sacrosanct. What a subtle charm do we feel come upon our souls as in our imagination we turn back to the times when Adam delved and Eve span and we call that primitive state of society, the Golden Age of human history. Likewise when we look ahead, things at once assume rosy hues. We find ourselves transported beyond this dull humdrum mundane life and landed in a sort of "Promised Land" flowing with milk and honey. The millenium is always at the farthest possible end of our mental vision of the future. To my mind it is an optical illusion. Just as distance in space lends charm to the landscape, even so does distance in time exercise a subtle charm on our minds and we see things, not as they are, but as we wish them to be.

While answering the question before me as to the religious mood of the modern man I am not going to be swayed by this common illusion. I believe in no spells, no charms. The charm of facts is the only charm which we should submit to. In dealing with the question I will face the hard facts of the situation.

The present age is generally described as the age of irreligiosity, gross materialism and a falling-off in the spiritual values of life. So far as my reading of modern mentality goes, I find no justification for such a sweeping denunciation and it seems to me that here again we are unconsciously giving way to the sort of subtle influence above described. Here again, it is the rumble of the distant drum that sounds sweet. True, in the good old past, there may have been epochs when spiritual life may have stood at a higher level in particular parts of the world. But taking humanity as a whole, I can say without a moment's hesitation that as in the sphere of physical science, even so in the moral and religious spheres, modern humanity is decidedly much ahead of the

*Text of an address delivered on April 11, 1932, by Maulvi Muhammad Yaqub Khan, Editor, the *Light*, and the *Muslim Revival* at the Henry Martyn School, Lahore, before a distinguished gathering of missionaries held under the auspices of the Church Mission Council.

preceding generations—and this notwithstanding the fact that at no time the annals of man, except perhaps the period of the French Revolution, there was such a wide-spread revolt against religion.

Paradoxical as it may appear, the modern man, though professedly indifferent, even antagonistic to religion, has to my mind far more of religion in him than his predecessors for good many generations past. True, this modern civilization has evils of its own. But taking all things into consideration I am decidedly of opinion, as I will presently discuss, that so far as religious life goes, we of the modern generation imbued with modern ideals stand on a higher level.

The very universal spirit of revolt against conventional religion is to my mind a happy sign of the times. Those to whom religion is just a bundle of terms and trappings, forms and formulae, rites and rituals may well feel alarmed at this and raise the cry of "Religion in Danger." To those, however, with whom religion is another name for a good, clean, honest life of labour and love, the revolt marks a turning point for the better. It indicates that modern man is no longer satisfied with the puerilities and empty formalities for which hide-bound dogmatic religion stands. He is fed up with cant and sham and wants something real. The revolt is thus an index to the inner yearning of the soul of modern man for a better life which is the essence of all true religion. This exactly was the interpretation put on the modern mood of humanity when the editor of a popular London magazine put to the leading lights of England the question why the churches in that metropolis presented a deserted look. Jesus was nowhere to be found in the Church, was the explanation of some topmost thinkers of the day. The Church could not possibly have any hold on the modern mind, it was said, unless it embarked on a voyage in quest of Jesus, without whom it was a dead lifeless affair.

What was said by Christian thinkers of Christianity is very bit true of every other religion. If Christianity is believed by some to have died with Jesus on the cross, it may at once be said that no other religion survived its founder for long in its true spirit. Speaking of the degeneration of present-day Islam, Maulana Abul Kalam Azad, the well-known figure in Indian Islam observes :

"The wild beasts of the jungle may manage to live in peace and amity in the same den but not two mullas in the same mosque. With the ferocity of the beasts of the wood, they rush down on one another's throats."

So far as present-day Islam is concerned it is a sad travesty of true Islam as taught and practised by the Prophet Muhammad.

Come to another great religion and you find the same sad tale. There is much of forms and formalities but very little of the spirit which alone constitutes true religion. Certainly the great Lord Krishna could not have taught such cruelty of man to man as the caste system. And yet there you are, even a man of the enlightenment of Pandit Madan Mohan Malviya would not break bread with Dr. Ambedkar who is a low caste. The untold misery that has been inflicted on the millions of fellowmen called the untouchables in the name of religion is unparalleled in the history of religious persecution and a standing disgrace to India. Small wonder therefore, if the modern man whom modern science has liberated from the shackles of mental slavery should rise in revolt and say: 'Pray, no more of this religion!' There is no cause for alarm. It is a revolt against the counterfeit thing masquerading as religion. So far as religion in its true sense is concerned, the religion of Christ and Krishna, of Muhammad and Buddha, humanity can no more run away from it than from its own shadow. The revolt, whatever form it may have taken, if read aright will be found to be inspired by one dominant passion: Down with the false!

I must admit this wave of revolt, while it places more emphasis on the humanistic aspect of religion, has at the same time considerably undermined faith in God. Every religion partakes of two important elements—love of God and love of man. Love thy neighbour as thyself was not the beautiful teaching of the preacher of the Sermon on the Mount alone. Every religion, in its true sense, makes fellow-feeling the highest virtue. "No one of you is a true believer," so goes a saying of the Prophet Muhammad, "who does not wish for others what he wishes for himself." When asked "What, O Prophet, is the sum and substance of religion?" his succinct reply was: "Glorification of the Lord and love of fellow-man." When I say that there is more of religion in the modern man, I say so only with regard to the humanistic aspect of religion. The other, and perhaps the more important element of religion—*viz.*, faith in God is decidedly at the lowest possible ebb.

Perhaps it will not be out of place to discuss at a little greater length the origin, growth and development of this humanistic mood. In days gone by mankind used to be more theistic in his outlook. Whether God liked a certain thing or not, whether it was permitted or prohibited by God—this was the main standard of human conduct. God-idea, for whatever it was worth had become a common obsession. It may not have been in the nature of enlightened faith. It may have been a mere lip-affair. But there is no doubt about the fact that God-idea loomed much larger in the mental make-up of older generations. A prominent figure among the makers of modern Turkey when asked to explain the difference between the old and the new order of things in Turkey gave an apt illustration of the change in modern outlook. "Previously," he observed, "if a Turk of a

generation ago were to come across an aeroplane, his first question about the invention would be: Is it a virtue or a sin? Now the modern Turk's attitude is: Is it *useful* to the Republic?" God-idea held almost a monopoly of the human mind and all human conduct was judged according to the measure-stick of God. Man was regarded a mere plaything, a tool in the hand of God. This state of things naturally gave the church a tremendous authority, for was it not a visible representative of God on earth? This mental frame received a set-back with the dawn of the age of science. The gradual conquest of physical nature by man gradually pushed the pendulum to swing back from God to man. Man delved into the hidden forces of nature, subjugated them to his will and naturally this inspired him with a sense of his own importance. So far as religion is concerned, the advance of modern sciences had two re-actions on it. God who was so far regarded as all in all, the sole power on whom man depended for his weal or woe had to come down from that high pedestal. Man was, after all not so insignificant an entity in the scheme of things, it dawned on mankind. And as science advanced farther and farther, God-idea shrank backward and backward, making man take the place of God as the hero of the game. The other great reaction on religion was that with the dawn of rationality people refused to show implicit obedience to its dictates. They began to ask questions and subjected the doctrines and teachings of religion to the search-light of critical analysis. The result was that God-idea, church, priest, scripture—the whole institution lost its hold on the mind of man.

Man was now installed on the pedestal of God. He was the monarch of all he surveyed. The question no longer was whether God liked a thing or not. The measure-stick of human conduct changed. How far is it conducive to the good of *man*? How far is it in consonance with the dictates of reason? These were now the standards of conduct that came into vogue. The good of man or utilitarianism became the predominant mood. This is how the cult known as humanism sprang up, grew and developed. It may be observed in passing, that though avowedly anti-religious, humanism was unconsciously fulfilling one great object of religion—*viz.*, the promotion of the good of man.

In relating this gradual evolution of the humanistic mood, I must point out, I have only the Western countries in mind. It was there that the conflict between science and religion began. The East still had the life of its traditional calm and content, caring little for the encroachment of the Westerner on physical nature, even piously shrugging shoulders at such prying into the mysteries of God. Modern sciences were tabooed as the act of the Devil and when the railway trains were first introduced, the pious folk scrupulously eschewed the touch of this diabolical invention. Everything western was dreaded as unmixed evil, the work of the Devil. It was considered a sin to study the English language and when the great Sir

Syed Ahmad Khan founded his College at Aligarh, the pious Maulanas of the day rose as one man against him and denounced him as a *kafir*, outside the pale of Islam. In the meantime while the East was clinging fast to God and faith, the West was advancing by leaps and bounds in the domain of physical sciences and equipping itself with power which ultimately led to the subjugation and exploitation of the East. But of this later.

Coming back to the West, we observe that with the spread of the scientific light and the subjugation of the forces of nature, the centre of gravity of the human thought shifted from God to man. This was a period of mad rush for the possession of material gains and comforts, on the one hand, and of intense rational activity on the other. The Church which talked more of the paradise to come and demanded unquestioning faith, could not long command the allegiance of the modern man who could not see much sense in rites and rituals, forms and formulas and with whom *life* was the one thing to care for. What use was the Church, so far as the good of this life was concerned. In the course of its history, it had even stood in the way of scientific progress and that reputation went a long way to set in a re-action against it. The modern man had no use for it. Was he not the maker of his own destiny? Had he not subjugated the forces of nature? This gave him a mood of self-sufficiency. Nor was God any use to man. If at all He existed, He did not interfere with man's business. When during the archæological excavations in Egypt, heaps of mummies of cats once worshipped as deities in the hoary antiquity, were unearthed, these were put to auction and used as manure. The comment that it evoked from one London paper is illustrative of the modern mood. "The first gods," it observed, "in the history of man that have been some use to man."

This was the predominant mood of the modern man in the West, for good many decades before the Great War. Imbued with a sense of self-sufficiency, he had neither any use for God nor Church. He could very well take care of himself. Utility and rationality were the two dominant notes of the times. Patriotism came to be regarded as the highest virtue and when equipped with the newly-acquired power, there was a mad rush for land-grabbing. This set in a wave of nationalism whose slogan was "My country, right or wrong." Country and nationality constituted the highest concepts of morality. The Church was thrown away as a worn-out glove and there came about what is known as the secularization of the State. The spirit of sacrifice of the old Crusader who in the name of God and Church underwent untold hardships under foreign skies, courting death for the glory of the Cross and the redemption of the Holy Land was now evoked in the name of king and country. The whole mental make-up underwent a metamorphosis. Intoxicated with power, self-aggrandizement, national-aggrandizement became the guiding principles during the pre-war period.

Then came the explosion of the Great War. The bubble of a godless civilization burst. The very Science which had been installed in place of God proved the ruination of nations. Notwithstanding his enlightenment, notwithstanding his rationality and civilization, he could not help drifting towards the inevitable crash. There was unprecedented bloodshed, misery and devastation. Man who considered himself the monarch of all he surveyed was caught in his own trap. The conflagration of this mad fury of war which lasted for long years consumed all the old values in its universal flames. Man stood disillusioned. His spirit now rose in revolt against the old order of things and this revolt found expression in such slogans as "the world must be made safe for democracy."

The war was, however, not an unmixed evil. Good cometh out of evil and out of this great evil, Western man emerged wiser, though sadder. There was something certainly wrong somewhere with his civilization. No civilization could long stand on the sandy foundations of self-interest. The narrow aggressive nationalism stood exposed in all its hideous nudity. Human outlook now began to expand beyond national four-walls and think in terms of inter-nationalism. The League of Nations was the product of this outlook. Furthermore, there was hardly a home in Europe which had not lost some dear soul during the War. Fond mothers could not believe that death was the end of life and that they would never meet their dear ones again. The pendulum thus once more took a swing in the direction of God and immortality. The post-war Europe was not the self-sufficient arrogant pre-war Europe. It came out much chiselled and chastened. There was a distinct yearning after some meaning of life. The pre-war standards on which he had laid so much value had crashed. There was vague groping after some true certain explanation of the meaning of life. Nor was this new spirit of quest after God anything of the nature of the philosopher's quest. It was more mystical in character. They wanted no "proofs" of God. The yearning now was for some sort of *personal experience*, a personal dive into the mysteries of life. Life ceases to be worth living, the moment it gets divested of all meaning. Tolstoy says that there was a time in his life when this life had lost all meaning to him and he would roam about in the wilderness in quest of it. This state of things weighed so heavily on his mind and grew so oppressive to his soul that, he says, he actually had to hide the rope lest in his moments of depression he should hang himself to the rafters of his room. Exactly this is the modern-most mood of the West. It must come by some certain knowledge of God or it is likely to hang itself.

What is the sum-total then, the long and short of the whole story? So far as the West is concerned, it has sowed its wild oats to its heart's content. Now like the prodigal son it is coming back towards God and religion, considerably chastened. No more of this demon of self-seeking nationalism. No more of this barren rational philosophy of life! These are the sentiments that now sway,

not the rank and file of course, but the vanguard of thought in the West. Whether this mood will last for long, depends how far religion can meet this new yearning and quench this new thirst. It all depends how far religion can catch this mood by the forelock. It consists of three distinct elements. In the first place, it can accept no teachings which it can not understand. Secondly, it can respect no religion which does not embrace the whole of humanity within its bosom, without distinction of caste, creed or colour. And thirdly—and this is a product of the Great War—a mystical yearning to get at *certain* knowledge of God through personal experience. Religion must satisfy this yearning too. And if you would permit me to say, it is in view of these tendencies of the modern mentality that we believe that the West is standing almost at the threshold of Islam which, according to us, was the religion of Abraham, Moses, Jesus, Muhammad, Buddha, Krishna, Confucius and Zoroaster. Muhammad was its last exponent.

To dwell a little more on this aspect of our faith, our view is that God is the source of all light and just as His physical light is one and the same wherever it may be, likewise His spiritual light must be one and the same too, no matter through which channel it was given to mankind—through Abraham or Moses, Jesus or Muhammad, Buddha or Krishna. We regard them all as so many channels and the difference in channels does not in the least matter. It is the *light* that matters and the *light*, we believe, was one and the same by whomsoever brought. In our veneration of these channels, the Quran emphatically enjoins us, we must make no discrimination and hold them all alike in reverence. It is our conviction that the West is hankering after a spark of this true light brought by these great Teachers.

Strictly speaking, when we speak of the modern mood we mean the mood of the West; for it is the West that leads the van of modernity in all spheres of life and thought. Nevertheless you would expect me to complete the picture by telling you what I think of the modern mentality in the East. This I can cut short in one sentence and say that what the West was before the Great War, exactly that the East is after the war. Before the war, the East was practically nowhere. It had just but dimly awakened to the onward march of the West. The old fashioned orthodox elements put down the subjugation of the East by the West to the will of God and as devout people they considered it their duty to submit to that Providential decree without a murmur. Such Musalmans reconciled themselves to this lot by various explanations. It was a habit of God, they believed, to visit those whom He chose for his favours with special trials in this worldly life. The Musalmans were such a chosen people and hence their degeneration in this struggle of life. This, they believed, would be more than compensated in the life to come when the *Kafirs* who have all the good things of life to themselves would be roasted in hell fire and they would be enjoying an eternal holiday in *lovely*

gardens, flowing with streams of milk and honey and swarming with the *Houris*. Or again, they would lull themselves to sleep, by the faith that God would send down the Imam Mahdi and Jesus who, they believed had been kept alive in the 4th heaven for this very purpose,—God would send them both in the latter days for the deliverance of Musalmans. They would both join hands, wage a war against all non-Muslims and make Islam triumph all over the world. Thus the religious mood of these people remained unshaken. They managed to dope themselves with this sort of intellectual opium and kept their eyes shut against the logic of facts.

To the man with western education, and westernized outlook, however, such make-beliefs could afford little consolation. The universal subjugation and exploitation of the East by the West made him question in his heart of hearts, the very justice of God. The Eastern people who so faithfully clung to their religions and who adored God were run down in life whereas those who had discarded religion were having the time of their lives. What use was God, then, they began to ask themselves. They must throw religion overboard and fight the West with its own weapons. As I said, the East is just now madly rushing through the same cycle which the West has already completed. Material sciences and nationalism are the watchword. God and religion have been thrown away, as was once done by the West, as good for nothing. Patriotism has for the time being knocked God off His pedestal. Except for the solitary figure of Mahatma Gandhi, the nationalistic movements in all Eastern countries are atheistic in their trend. The Hindus make no secret of it either. I remember once having a Hindu young man as a fellow political-prisoner. I spent hours with him on the question of God and religion. He was an entirely loveable young man—honest, straightforward, always working for the comfort of the common class prisoners and imbued with a spirit of service and sacrifice which won from me unstinted admiration. But he would not think of God or religion. If Swaraj comes, he would tell me, they would have barbers posted at all the main gates of Lahore and have pious Muslims relieved of their beards and Hindus of their *bodhis*. I vainly argued with him. Was not religion responsible for the Hindu-Muslim quarrels and for the matter of that, the slavery of India? "Well," he would at last say by way of concession to me, "Let God promise us Swaraj within a year as Mahatmaji has done and we will accept Him." This was all childish talk but I mention it just to illustrate that the nationalist movement in India and elsewhere is saturated with the germs of atheism.

You cannot be unaware of the keen controversy just now going on, on the question whether we should call ourselves Indians first and Muslims and Hindus afterwards or *vice versa*. The nationalists would dub anyone who dares call himself Indian afterwards a traitor to country, at least un-patriotic, anti-nationalist. This struggle of nationalism is thus a struggle not only between the rulers and the

ruled but at the same time a struggle between religion and irreligion. And strange to say that the moving force of this movement is a man who is devoutly religious—*viz.*, Mahatma Gandhi. His lieutenants, especially of the younger generation do not think much of this religiosity of their leader and dismiss it as one of his idiosyncracies. The Muslim nationalist has to be a bit more taciturn. He has to face a dead wall of fanatical orthodoxy among the masses of Musalmans. So he has to keep appearances and use more guarded language. At heart, however, he has lost faith in religion. Rather, he thinks religion is responsible for his political downfall. A very prominent Indian Maulana who occupies a topmost, if not *the* topmost place among the Muslim nationalists, was once heard to comment on the Hindu Muslim disputes, "Why this wrangling under religious colours. In another fifty years, there will be no religion in India—neither Hindus, nor Muslims. There will be just Indians." And this gentleman is not only topmost among political leaders of the nationalist school but at the same time supposed to be the greatest living authority on the religion of Islam in the whole of India. Another prominent nationalist leader, though avowedly much attached to religion, betrayed his inner feelings in a poem, the burden of which was : *خدا خدا نہ سہی رام رام کرلیکے* i.e., "Never mind about God God: we can say Ram Ram." In other words, he attached little importance to matters religious and was prepared to change his faith in the interest of the country. Country above religion—that is the creed of Eastern nationalism, just as it has been that of Western. And this self-centred demon is stalking throughout the length and breadth of the East undermining faith in God and religion. It penetrated into the so long forbidden fastnesses of Afghanistan and in his over-zeal for westernization and nationalization, the youthful king Amanullah Khan made venerable old people shave their respectable flowing beards and appear in correct morning suits. In Turkey, Mustafa Kamal abolished the Caliphate and secularized the State. By introducing Latin script and abolishing the script of Islam, he created another gulf between religion and the Turkish people. In the words of Ismat Pasha, Turkey was so far facing the East, with her back towards the West. The Revolution meant that henceforward, she turned her back on the East and faced the West. In plainer language, Turkey was no longer to take its inspiration from Islam but would follow in the footsteps of the West. Persia, Egypt, Syria, Palestine, Mesopotamia—go wherever you will, you find nationalism walking hand in hand with atheism.

I must not omit to mention that in every country, side by side with this new tide, there exists the old long-standing orthodoxy and the two are in deadly grips with each other, Nevertheless, orthodoxy is a spent force. It does not count. The enlightened section which alone counts is daily swelling the ranks of nationalism, which is the rising tide, the modern-most mood.

Perhaps it is necessary at this stage to remove a possible misunderstanding that may arise from my denunciation of nationalism and

material sciences. It may carry the impression as if I consider these things bad in themselves. Nothing could be farther from my heart. Love of the country is one of the highest virtues, in fact, of the essence of faith, according to a saying of the Prophet. So is national emancipation from foreign domination the highest of virtue according to the Holy Quran. Nor is there anything wrong in the pursuit of physical science. The Quran enjoins that we must study the phenomena of nature and harness its forces to the service of man. I consider both as virtues of the highest order. It is only when a passion for these is allowed to run riot and they are enthroned as deities, the be-all and end-all of life that they become a menace to society. As an instance of healthy nationalism I would mention the name of Mahatma Gandhi. His nationalism is not the nationalism of the West whose motto is "My country, right or wrong." He loves India without hating Englishmen and wants freedom not at the expense of religion, but for the sake of religion. His is nationalism wedded to religion and that is what has made him a world force. That alone is true nationalism. The rest of the nationalists who are impatient to throw off the political shackles of the West have with their own hands forged for themselves shackles of worse slavery to the West—*viz.*, mental slavery. They are westernized in their thoughts, in their feelings, in their tastes, in their ideals and aspirations. The spell of the West has subjugated their very souls and now they are only aping the West in everything. There lies the difference between nationalism steeped in religion and the nationalism borrowed from the West tinctured with atheism. Mahatmaji has done a very wise thing in striking at this more subtle form of slavery by making himself a walking revolt against the Western material civilization. To him Swaraj means Ram Raj, the kingdom of Heaven. But men like Gandhi and the late Maulana Muhamad Ali who would put God above country are but a drop in the ocean. They do undoubtedly exercise a great restraining influence on the tide of irreligiousness but the tide goes on just the same, sweeping for the time being all before it.

To sum up, the East is half a century behind the West. The false deities of materialism and nationalism long worshipped in the West and only just found out have only just captured the fancy of the people of the East. To borrow the expression of Ismat Pasha, I might sum up the situation thus :

So far the West has had its back on Heaven and face towards the earth. Now the West has already cried a halt to this mad rush after matter and is showing signs of awakening to the higher values of the spirit. The East on the other hand which so far had its back towards the earth has now been possessed of the same demon which the West is beginning to shake off. And if I may venture a forecast, the West will henceforward lead the spiritual progress of mankind just as it has been leading the physical progress ; thereby fulfilling a well-known prophecy of the Prophet of Islam, that in the latter days the Sun of Faith will arise in the West. And since it is the West that counts, being on the

van of human thought, I am opinion that never before was humanity in a better mood to listen to the call of religion—of course, religion in the sense of life and light, not rites and rituals. Russia where anti-religious fury has been at its worst, may turn out to be the most fertile field, provided you give them the right brand of religion. Give the Bolsheviks the Christianity of Jesus and they dare not refuse. Was not Jesus, above all else, a lover of the poor? Even to-day if he were to re-appear, he would certainly take his stand by the dumb down-trodden masses rather than kingly palaces. Can a Bolshevik resist the force of such a Jesus? No man with any humanity in him can. His quarrel is certainly not with the Jesus of the crown of thorns. He is up against the Christianity which walked in golden slippers and instead of being the representative of the Kingdom of God on earth entered into alliance with the kingdoms of the earth and allowed itself to be used as an instrument of oppression. Jesus of the Sermon on the Mount will find nowhere a more enthusiastic welcome than in the streets of Moscow.

It is up to us, the advocates of religion to appreciate the spirit of the age, to make religion both humane and rational in outlook and a matter more of work-a-day life than dogma or ritual. I am in no way prepared to be pessimistic. Storms serve a useful purpose of their own. The storm of revolt against religion has swept off much that was low and unworthy and the West is already emerging out of it with a cleaner slate to write on, with a higher and nobler outlook, anxious to rear a religious structure on the surer foundations of the love of God and man. And when the Sun of Faith has arisen in the West, the East, after completing the mad cycle it has just started, will follow suit.



HISTORY OF THE BABI MOVEMENT

Mirza Yahya, Subh-i-Azal

and

Mirza Hussain Ali, Bahauallah

[BY MAULANA MUHAMMAD ALI]

Bab appoints Mirza Yahya as his successor

Mirza Yahya was the son of Mirza Buzurg of Nur, a younger half brother of Mirza Husain Ali, better known as Bahauallah. In the fifth year of Bab's manifestation when the news of the death of Janab-i-Quddus reached Mirza Yahya, he had a severe attack of fever, and after three days the signs of *Quddusiyya* appeared in him and he became the *raj'a* (return) of Quddus, as Mirza Jani tells us¹. News of this having reached Bab, he was joyful in the extreme and conferred on him the title of *Subh-i-Azal* or the Morning of Eternity. Soon afterwards he made over his writing material, clothing and seal to Subh-i-Azal and charged him with the completion of the Bayan, which he himself left in an imperfect condition. The Bayan was to contain nineteen divisions or unities, each division containing nineteen chapters. But as death was awaiting him before he could carry out his entire scheme, he entrusted the writing of the remainder of his scripture, of nearly half of the new law which was to be revealed through him, to his successor, Mirza Yahya. The Bab also made a will in favour of Mirza Yahya which runs as follows :

"God is Great, Great His greatness. This is a letter from God, the Guardian, the Self-Subsisting, to God, the Guardian, the Self-Subsisting. Say, all have their beginning in God ; say, all to God shall return. This is a letter from Ali before Nabil², the Reminder of God for the worlds, to him whose name is equivalent to the name of the One³, the Reminder of God for the worlds. Say, all begin with the point of the Bayan. That, O thou, name of the One, guard what has been revealed in the Bayan and enjoin the same, for thou art surely the way, the great truth."⁴

¹Nuqtatul Qaf, p. 243.

²Ali before Nabil would be Ali Nabil, but as the letters of Nabil (*nun* 50, *ba* 2, *ya* 10, *lam* 30) indicate the number 92 according to the *abjad* system, and the letters of the word Muhammad (*mim* 40, *ha* 8, *mim* 40, *dal* 4) also indicate the same number, the word Nabil is looked upon as the equivalent of Muhammad, and Ali Muhammad Bab is meant.

³The Arabic word is *wahid* (One) and in the *abjad* system it indicates the number 28 ; so does Yahya ; and therefore, it is Yahya to whom the letter is addressed.

⁴Browne's Introduction to Nuqtatul Qaf, pp. 1d, 1h.

Mirza Yahya's uncontested leadership

Mirza Yahya thus assumed the leadership of the movement under a clear authority, though he was only nineteen years old at the time. His leadership was not contested by anybody, not even by Bahau'llah. The Bab had not only appointed him as his successor but had conferred upon him the very titles which he himself had assumed. But what is more, he had made over to him his writing material and entrusted him with the work of completing the Bayan, the great revelation of the Babi movement. He was thus made an intermediary under the Bab's own authority for receiving the revelation of the new age for which God had originally chosen the Bab, and his life and leadership was thus the life and leadership of the Bab himself. But if the authority which brought him to the fore, was so uncontested, the time itself was hard for other claimants. The movement had spent its force in the great insurrections, and a man of Mirza Yahya's silent and unassuming habits was needed at the helm of its affairs. With all his ambitions and aspirations, Bahau'llah had to remain in the background so long as there was fear of the movement being crushed altogether under a new persecution. But under the peaceful leadership of Mirza Yahya danger awaited the movement in another direction.

Dhabih's claim to Divinity

From the very beginning there had been a tendency on the part of the Babi leaders to give themselves an importance. High-sounding titles were assumed and every leading member claimed to be a manifestation of some one of the earlier sages. When Mirza Ali Muhammad, no more content with being the Bab, became the Mahdi, Mulla Husain became the Bab; Haji Muhammad Ali of Barfurush who had the title of Janab-i Quddus was the *raj'a* (return) of the Holy Prophet Muhammad; Zarrin-Taj who had the titles of Qurrat-ul-Ain and Tahira claimed to be a manifestation of Fatima, the Holy Prophet's daughter¹; and all three of them had their flags like Mirza Ali Muhammad himself. In the year following the death of the Bab, the Babi movement experienced two great trials in the claims of Dhabih and Basir, though none of them, notwithstanding his higher claims, contested the leadership of Mirza Yahya. Dhabih (lit., the slaughtered one) was a confectioner by trade having no learning, and as he burst out in a meeting of the Babis, "Surely I am God, there is no God besides me,"² the hearers were stunned; and complained about the heretical utterance to Subh-i-Azal. He is reported to

¹ Nuqtatul Qaf, p. 140.

² Nuqtatul Qaf, p. 253.

have replied that in every manifestation in the case of any individual whatsoever the reality is, "Surely I am God," for the sign of Unity is to be met with in every thing, and that he loved such claimants provided they were true in their claims, but that a claim to be the "Point" was a different thing. In the latter case it was necessary that he should show signs; "for instance, the Zikr, peace of God be on him, became manifest with the arguments of the tongue of signs, and he could write a thousand verses in six hours without stopping the pen, and as for me, a thousand verses flow from my pen in three hours and I have appeared on a higher plane, and if any one to-day desires to advance a claim, he ought to write a thousand verses in an hour and a half."¹ Some people however did not understand his meaning and pressed the complaint on which the Subh-i-Azal wrote three *mims* to Janab-i-Dhabih, and this the latter interpreted as meaning *mago*, *manawis*, *manashin*, i.e., do not speak, do not write, and do not sit with the friends, and Dhabih assumed silence. "This was", says Mirza Jani "the first injustice which the people of the Bayan did to the manifestations of the Blessed Tree of Azal, and they did not realize that the more branches and leaves a tree brings out, it is the excellence of the tree and the more fruit does it yield, and these poor men thought that the excellence of the tree is in its being without leaves and branches. At any rate this injustice is severer than the injustice of the enemies."²

The Claim of Basir

The second manifestation in the seventh year after the Bab's claim was the blind Indian who received the title of *Janab-i-Basir* (the seeing one) from Mirza Yahya. He claimed to be the *raj'a* (return) of Hasan, son of Ali, and wrote a letter to that effect to Subh-i-Azal and Bahaullah, and the former wrote back to him confirming his claim. But the Babi community was again divided into two parties, one party accepting the truth of his claim and the other rejecting it. This dissension in the movement is said to have gone on for six months. At the same time, other claims seem to have been advanced, and Mirza Jani speaks of four of them, one in the land of *Ta* (Tehran), one in the land of *Fa* (Fars), one in Baghdad, one of Aqa Muhammad Karawi, "and others like these,"³ adds our historian. This plague of manifestations however received a temporary check on account of the attempt on the Shah's life which brought about a fresh persecution of the Babis, but broke out again in a severer form at Baghdad after the removal of the Babi headquarters to that place.

¹ Nuqtatul Qaf, pp. 254, 255.

² Nuqtatul Qaf, p. 255.

³ Nuqtatul Qaf, pp. 260, 261.

Babi attempt on the Shah's life

The leadership of Mirza Yahya, young as he was, did not lend any support to the Babi revolutionary tendencies. Though he was not well-disposed towards the Persian Government, he seems to have preferred a peaceful course. But fiery spirits were not wanting in a movement which had been brought up under the traditions of Mirza Ali Muhammad Bab, Mulla Hussain of Bushraweh, Muhammad Ali Barfurushi and Qurrat-ul Ain. Thus we find, about two years after the execution of the Bab, some Babis making an attempt on the life of the Shah. This took place on 17th May 1852, when the Shah was out riding, but the shot miscarried. The leaders of the movement in all probability had nothing to do with this attempt, but it was surely an act of revenge for the blood of the Bab, and if it had succeeded, a severe rising of the Babis would have followed which it would have been hard for the Government to suppress. Such a course of action seems to have been contemplated beforehand, as Mirza Jani tells us on the basis of a tradition from one of the Imams: "He says, O you companions of the Qaim (Imam Mahdi)! when this takes place (*i. e.* the Mahdi is left unhelped), you ought to stick to your houses like the old mat lying down in the house for which no one cares, *i. e.* you should keep yourselves entirely concealed and express *taqiyya* before the enemies (*i. e.* escape being noticed by telling a lie) and sit down (by ceasing your activities) as we sit down in the time of enemies, for the enemies have no mercy on us, and their anxiety is to blot out all traces of truth. After that when a mover moves, by which is meant the taking of vengeance for the blood of his holiness the Zikr (Bab), and he holds up the banner of truth, run to him in all haste and let there not be any delay, and help the oppressed one, though you may have to walk over the snow."¹

Consequences to the Babis

Now the attempt on Nasir-ud-din Shah's life is not mentioned in Mirza Jani's history, the Nuqtatul Qaf, as that history was written before it, but the plan for a revenge for the Bab's blood is laid down here in unmistakable words, and Mirza Jani's writing only shows what the attitude of the Babi mind was at the time; nay, that there was even something in the nature of a plot, and the Babi leaders must no doubt have known it. At any rate, there seems no doubt that the Babis were waiting for the result. That there may have been a plot is not altogether out of question, for the Babis had their secret organization very strong, as a reference to Bab's history clearly shows, but even taking the attempt at its

¹ Nuqtatul Qaf, p. 251.

face as the individual action of some fanatics, the harsh measures adopted by the Persian Government, though cruel, were not entirely unjustified. Four or five insurrections had already been suppressed by Nasir-ud Din Shah's government with the utmost difficulty, and it had a great fear of the Babi organization. Cruel tortures were inflicted on the two men arrested on the spot to discover if there was a plot but to no effect. They confessed, however, that they had done this to avenge the death of the Bab. The Austrian Capt. Von Coumoens¹ says that an edict was issued for the annihilation of the sect but it seems doubtful. No one touched Mirza Yahya, the head of the movement; even Bahauallah, who at that early date showed more activity than his younger brother, was only cast into prison. Prof. Browne has given in his *Notes on the Traveller's Narrative* a list of twenty-eight persons who were slain. Surely if an edict had been issued for the annihilation of the sect, thousands would have fallen, notwithstanding the resort to *taqiyya*. It also appears that avowed Babis were released when their innocence was established, for originally about forty were arrested. How could the prisoners be released if there was an order for the general assassination of the Babis? The *Nasikh-ut-Tawarikh* gives the names of five Babis who were released. That tortures may have been inflicted goes without saying, that the hatred towards Babis became excessive is a fact, but the picture of harrowing tortures drawn by the Captain seems to be highly exaggerated. The famous Qurrat-ul-Ain shared the fate of those who were in any way suspected to be connected with the attempt, though the strict watch under which she was kept is a decided fact in favour of her innocence.

Headquarters of Babi movement removed to Baghdad

The head of the movement Mirza Yahya, the Subh-i-Azal, fled to Baghdad, but his elder brother Mirza Husain Ali, Bahauallah, was arrested and remained in the prison for four months. An enquiry being then held, his complicity was not proved, and through the good offices of the Russian minister he obtained release and permission to leave the Persian territory and settle in Baghdad whither he moved in October 1852. The headquarters of the Babi movement were thus transferred to Turkish territory. This was no doubt a wise step. Having experienced so much trouble

¹ See his letter as quoted in Prof. Browne's *Materials for the Study of the Babi Religion* (p. 268). The Captain does not seem to have been well-informed. Though living among the Muslims he tells us that the Muslims pray to the Prophet and so do the Babis: "These Babis are heretics though they pray to the Prophet, yet they differ in many usages from the orthodox Mussalmans." Again, writing in 1852, he tells us that "this sect was founded about fifteen years ago by a certain Bab, who was shot by the King's command."

at the hands of the Babis, the Persian Government was too suspicious of them, and the removal of the headquarters to Turkish territory was in the interests of both. But notwithstanding the removal of the headquarters, the movement continued to gain ground in Persian territory. In fact, being in its early stages an offshoot of the Shia sect, it was more suited to the Persian temperament, and the Sunni Turk has had little fascination for it.

He whom God shall manifest

The Turkish Government once more afforded peaceful ground to the Babi movement for its development, and the pest of new claims and manifestations reappeared in a severer though a different form. The Bab had spoken of the advent of one after him whom he called *man yuzhir-u-hullah* or *he whom God shall manifest*. The Bayan was full of his praises. When he appeared, all were to believe in him as he would abrogate the Bayan as the Bayan abrogated the previous laws. As regards the time of his appearance, the limit was 1511 or 2001 years after the Bab. Thus the Bayan says : —

“ If he appears in the number of *Ghiyath* and all enter, no one shall remain in the fire. If (his advent) goes so far as *Mustagith* all shall enter, none shall remain in fire but all shall be transformed into his light.’¹

But he might come at any time, so much so that the Subh-i-Azal when charged with the writing of about half of the Bayan which was left unfinished by the Bab, was informed at the same time that in case *he whom God shall manifest* appears in his time, he should abrogate the Bayan and “ act on that which I reveal on your heart.”²

Asadulla's claim

Mirza Asadullah, who had the title of Dayyan, was the first man who laid claim to be *he whom God shall manifest*. The Bab had appointed him as an amanuensis to Subh-i-Azal, and he knew the Hebrew and Syriac languages. The Subh-i-Azal repudiated his claim and so did Bahauallah ; the former called him *ab-ush-shurur* (father of mischiefs) and denounced him in strong terms and the latter held many controversies with him. But he persisted in his claim and was ultimately killed. According to Count Gobineau he was drowned in the Tigris with a stone fastened to his feet.³

¹ Persian Bayan, Wahid II, ch. 17, quoted from the Introduction to Nuqtatul Qaf, p. XXVI. *Ghiyath* indicates the number 1511, and *Mustagith* 2001, in the *abjad* system.

² Nuqtatul Qaf, p. 244.

³ Browne's Intr. to Nuqtatul Qaf, p. m.

According to the Hasht Bahisht, however, it was Bahauallah who instructed his servant Mirza Mahmud of Mazandran to slay him¹. It appears, however, that he was not got rid of until he had secured some success and some following. His followers are known as the *Asadiyyun*. Prof. Browne in his note on the *Mustaiqiz*, a writing of Subh-i-Azal, has shown that Subh-i-Azal openly incited his followers to murder him. The following note about it occurs on p. 218 of "Materials for the Study of the Babi Religion":

"This book is interesting on account of its opening passage (in Persian) wherein Subh-i-Azal relates his conversion and also on account of its denunciations of Mirza Asadullah of Khuy, known as Janab-i-Dayyan, a prominent follower of the Bab, who, after the death of the latter, laid claim to the supreme authority in the Babi community, and was by some of them drowned in the Tigris or Euphrates, as mentioned by Gobineau. That he had a certain following appears from reference to the *Asadiyyun* by Subh-i-Azal, who not only reviles him in the coarsest language, but expresses surprise that his adherents 'sit silent in their places and do not transfix him with their spears,' or 'rend his bowels with their hands.'"

Other claimants to the office of 'he whom God shall manifest'.

After Mirza Asadullah, several other Babis claimed to have appeared in fulfilment of that very prophecy. Prof. Browne mentions several names such as Mirza Abdullah Ghaugha, Husain Mailani known as Husain Jan, Syed Husain Hindiani and Mirza Muhammad Zarandi. It is not known what the end of these claimants was; only about the last named Prof. Browne tells us that he became a follower of Bahauallah, and then quotes an important Babi writing called the Hasht Bahisht: "Matters reached such a pass that whoever arose from his sleep in the morning donned the dress of this claim."²

Bahauallah's voluntary exile into the Sulaimaniyya mountains

It was about this time that Mirza Husain Ali, Subh-i-Azal's elder brother, contracted this infectious disease but he was careful not to disclose his claim at once, for he knew that the conservative element in Babism which was yet very strong would not yield to his claim. The affairs of the Babi movement were at this time practically in his hands, as Mirza Yahya was a man of retired habits. Signs of disagreement between the two brothers began to appear, and in 1854 Bahauallah went into a voluntary exile and

¹ The Episode of the Bab, p. 351.

² Browne's Intr. to *Nuqtatul Qasf*, p. m.

retired into the Salaimaniyya mountains. Bahau'llah's followers say that he did this to extinguish the fire of envy which kindled in the hearts of Mirza Yahya and his companions. But the fact is, as Prof. Browne has made clear, that some of the Babi leaders had reprimanded him for what they thought indicated that he meant to lay claim to be the promised Manifestation :

"At a later period in the sojourn of the Babis at Baghdad, according to the author of *Hasht Bahisht*, some signs of renewal and compliance became observable in the cheeks of the circumstances of Bahau'llah. Some of the older Babis, like Mulla Muhammad Jafar Naraqi and Mulla Rajab Ali Qahir and Haji Syed Muhammad Isfahani and Haji Syed Jawad Karbalai and Haji Mirza Ahmad and Haji Mirza Muhammad Radza and others were much perturbed on seeing these indications and they reprimanded Bahau'llah, and were so hard on him that he, being displeased, left Baghdad and for two years remained in the Sulaimaniyya mountains. And during this time the Babis were not aware of his whereabouts. When they at last came to know where he was, Subh-i-Azal wrote a letter to him and asked him to return to Baghdad. He too returned in obedience to these orders."¹

Bahau'llah matures his plans for a higher claim

Though Bahau'llah came back to Baghdad, yet instead of giving up his idea of laying a claim to be the promised manifestation he had matured his plans. And his course of action was, as later events show, to nullify the influence of Mirza Yahya. We have seen that among the Shaikhis and the Babis, the word of the head of the sect was everything to the followers. Mirza Ali Muhammad himself did not put forward any claim until he was recognised as the head of the Shaikhi sect. The several claimants of the Babi sect beginning with Mirza Asadullah had failed because Subh-i-Azal, the head of the Babi movement, was against them. Bahau'llah knew this well, but he also knew that it was impossible for him to become the head of the movement so long as Subh-i-Azal was alive. The only way open to him was to undermine the authority of Subh-i-Azal, and this he was in a position to effect, because he was in sole charge of the affairs of the movement. Prof. Browne says :—

"Bahau'llah, who had for along time been solely in charge of Subh-i-Azal's affairs and was practically the real manager of the Babi affairs, though in name headship rested with Subh i-Azal, gave himself over entirely to the idea of claiming this position, (i.e.,

¹ Browne's *Intr. to Nuqtatul Qaf*, pp. 1t, m.

the promised Manifestation), and in particular Aqa Mirza Aqa Jan Kashi, who afterwards became the writer of his verses and obtained the title of Janab-i-Khadimullah, strongly incited and urged him in this idea, and the signs of this claim became more and more manifest day by day on the pages of the circumstances of Bahauallah, but the great difficulty was the presence of the old and leading Babis who were entirely opposed to his ideas, and it was necessary that the utmost consideration should be given to this¹."

Persian Government's fresh anxiety on account of Bahauallah's activities

Thus to effect his object, Bahauallah was able during his sojourn at Baghdad to control the movement entirely, all the authority slowly passing away from Subh-i-Azal who became a figure-head with only some devoted followers. Bahauallah's activities in this direction were so great that after ten years had passed over the exile of the leaders to Baghdad, the movement once more began to cause anxiety to the Persian Government. The officers of that government noted Bahauallah's activities and their impression was that these were directed against Persia. Accordingly we find the Persian Government making a representation to the Turkish authorities that the Babi headquarters may be removed to some more distant place, so that Bahauallah's activities may not lead to a revolt in Persia again. The original letter, now published by Prof. Browne in his "Materials for the Study of the Babi Religion," with an English translation, is dated 12th Dhul Hajj 1278 A. H. (May 10, 1862), and the document is very interesting as showing that the persecution of the Babis by the Persian Government was due to political reasons. The letter ignores Mirza Yahya which shows that it had no apprehension from him, but that it feared that Bahauallah's activities may result in some fresh trouble to the Persian Government. I give below a few extracts from this letter :

"But by chance and through the ill-considered policy of former officials, one of them, to wit, Mirza Husain Ali of Nur, obtained release from Anbar prison and permission to reside in the neighbourhood of the Shrines, whose rank is as that of God's throne, whither he departed. From that time until now, as your excellency is aware, he is in Baghdad, and at no time hath he ceased from secretly corrupting and misleading foolish persons and ignorant weaklings. Sometimes, moreover, he hath put his hand to sedition and incitements to murder, as in the case of his most accomplished Reverence Mulla Aqa of Darband whom they grievously wounded with intent

¹ Browne's Persian Intr. to Nuqtatul Qaf, pp. It, m,

to kill, though Providence permitted him to survive for some while, besides sundry other assassinations which took place. Yet had his affair not then reached the pitch which it hath now attained ; nor had he gathered round himself so many disciples and followers as, it is heard, he hath done in these days ; nor did he dare to display the ambitions which he harboured, or to surround himself with armed and devoted men when going hither and thither

“ For the character and nature of this misguided sect in the dominions of the Persian Government, and their boldness and audacity in the most perilous enterprises, have been repeatedly put to the proof, and it is clear that the principles of this new, false and detestable creed are based on two horrible things, first an extraordinary hostility and enmity towards this Islamic State, and secondly an incredible pitilessness and ruthlessness towards all individuals of this nation, and a readiness to lose their own lives in order to achieve this sinister object.”¹

Babi leaders removed to Adrianople

It will be seen that throughout this letter the complaint is in particular against the machinations of Bahauallah, and Subh-i-Azal, the nominal head of the movement, is not so much as once mentioned. This shows clearly that Bahauallah was at this time secretly engaged in organizing the Babi movement in his own manner and for his own interests. But before his plans bore fruit and before he could announce his claim, the Turkish Government took action on the representations of Persia and issued orders for the removal of both Mirza Yahya and Mirza Husain Ali to Adrianople. The Persian Government representation is dated 10th May 1862, and Mirza Jawad tells us that Bahauallah left Baghdad on 20th April 1863 accompanied by his three sons and two wives and a number of disciples, and that after stopping at Constantinople for four months he reached Adrianople on 12th December 1863. His relations with the Subh-i-Azal had by this time become so strained that the two left Baghdad by different routes and at different times. According to Mirza Jawad, it was in 1863 that Bahauallah promulgated the *Lauh-ul-Amr* (i.e., the Tablet of Command) in which he made the announcement that he was the promised one of whom the Bab had spoken in the Bayan, *he whom God shall manifest*. But it seems there is a mistake. The claim does not seem to have been announced till later on, very probably 1867, when there was a rupture which took place in the

latter year even according to Mirza Jawad. Prof. Browne comes to the same conclusion :

“The date when Bahauallah put forward his claim to be ‘he whom God shall manifest’ is given in some Babi writings as A. H. 1280 (A. D. 1863-5). Nabil, in his versified chronology, says that Bahauallah was fifty years old at the time of his manifestation, which, as he was born at the beginning of A. H. 1233 (A. D. 1817) would give A. H. 1253 (A. D. 1866-7) as the date. This latter date seems more probable, since the manifestation is generally considered to have taken place at Adrianople (which partly for this reason, partly on account of equivalence in the numerical values of the two words *Edirne* and *Sirr*, is called by the Bahais *Arđz-i Sirr*, (the Land of the Mystery), where Bahauallah and Subh-i-Azal, with their families and principal disciples, were living in exile from December 1864 until August 1868.”¹

Relations of Subh-i-Azal and Bahauallah.

We have seen how at Baghdad, first Mirza Asadullah and afterwards a number of other persons laid claim to be the manifestation promised in the Bayan. All considerations lead us to the conclusion that it was at that time that Bahauallah caught the infection, but he was gifted with a political brain and he sought to have the control of the movement transferred to his hands before making the announcement. He was yet executing his plans when the Persian Government, scenting danger of a fresh revolution of the Babis, wrote to the Turkish Government, and Bahauallah had to leave for Adrianople. He wanted to get rid of the Subh-i-Azal, and so on receiving orders of deportation to Adrianople he told Subh-i-Azal to proceed to Persia which if he had done, he would surely have been cast into prison. Mirza Jawad says :

“When the journey to Constantinople was decided on, His Holiness our master ordered him to take with him the writings of His Holiness the Harbinger (*i. e.* the Bab), and to go to Persia to have them copied and published.”²

Bahauallah openly claims to be “he whom God shall manifest”

Five years before Bahauallah obeyed the orders of Subh-i-Aza and returned to Baghdad from his voluntary exile; he could now afford to give orders to Subh-i-Azal. Such was the change

¹ Browne's *Intr. to Nuqtatul Qaf*, XXXII, XXXIII.

² *Materials for the Study of Babi Religion*, p. 21.

brought about in the relative position of the two brothers in the Babi movement by Bahauallah's intrigues. And had Subh-i-Azal acted upon Bahauallah's advice, Bahauallah would surely have remained the sole dictator. As it was, however, he could not get rid of him, and at last at Adrianople he found the opportunity to fulfil the desire which he had so long secretly cherished in his heart. Evidence on this point is so conclusive that Prof. Browne who reads the Babi history in the spirit of an admirer comes to the same conclusion. I have already quoted from his Persian introduction to Nuqtatul Qaf. Here is one more passage:

"It was during this sojourn of the Babis at Adrianople that Bahauallah took the veil off the face of the matter, and brought to manifestation his hidden desire which he had no doubt long entertained, after having gathered together the necessary means and prepared the way for it, and openly claimed to be *man yuzhiruhullah*, (he whom God shall manifest), and sent messengers and letters to all sides and invited the Babis generally to accept his claim, many of whom after a good deal of consternation and perplexity accepted his claim and deserted Subh-i-Azal."¹

Open rupture between Subh-i-Azal and Bahauallah.

Subh-i-Azal and his devoted companions who knew from the first the trend of Bahauallah's thoughts rejected his claim, and open rupture took place between the two. The movement which had hitherto retained more or less the appearance of the persecuted, now began to show its true colours. That it had hatched plots and committed murders, killing men for not accepting its doctrines, and resorted to rebellion against constituted authority to bring about revolution, is too clear from its history as already related, but as it was pitched against the state forces which, however weak, could manage to inflict even more than necessary punishment on it, an outsider not taking the trouble to go beneath the surface, gave it credit for heroic sufferings at the hands of its apparent persecutors, but as soon as peaceful conditions were restored, and differences began to appear within the movement, the mask was taken off. We have seen how Mirza Asadullah, who had gained some following by his claim to be 'he whom God shall manifest,' was secretly drowned in the river, a crime which must be laid at the door of both Subh-i-Azal and Bahauallah, because they were both one at the time. And now the two brothers had to settle account with each other.

Alleged attempt to murder each other.

Before the open rupture came, Mirza Yahya is said to have

¹ Browne's-Persian Introduction to Nuqtatul Qaf, pp. ma, mb.

made an attempt to poison Bahauallah. He invited him to tea and offered him a cup in which there was poison, but Bahauallah did not take the whole of it. One of the wives of Subh-i-Azal was offered, it is said what remained in the cup, by Bahauallah and it is alleged that she showed symptoms of poisoning though she did not die. The health of Bahauallah, we are further told, became so disordered after this that his Babi physician feared for his life, and had the sickness at last transferred to himself by means of a prayer. Thus the physician died and the patient was saved¹. The story is not only given by Mirza Jawad but Bahauallah himself has given this version². The Hasht Bahisht's version, however, is that Bahauallah had prepared poisoned food for Azal, and as it was flavoured with onions, Azal refused to partake of it because he disliked onions, and Baha had perforce to eat some morsels, and thus fell sick, falsely accusing Azal of having poisoned him³. Strangely enough, another story of alleged attempt on the life of each is related by the other. A certain barber is said to have been approached by Subh-i-Azal to cut the throat of Bahauallah with his razor when he went to shave him, but he disclosed the secret to Bahauallah's party⁴. The Hasht Bahisht, however, says that it was Bahauallah who arranged that Muhammad Ali the barber, should cut Azal's throat while shaving him, and Azal having divined his design refused to be shaved by him⁵.

Bahauallah's followers murder four Azalis.

While in justice to Subh-i-Azal, it must be remarked that Bahai allegations are not supported by sufficiently strong testimony, the Azali allegations against Bahauallah find a strong support in the assassination of Azali leaders by Bahauallah's followers a little later, which is clearly proved and in some cases even admitted. While yet at Adrianople Mirza Nasrullah, a follower of Subh-i-Azal, was poisoned to death by the Bahais. Three more Azalis were killed at Akka, all in one night, by the Bahais. These were Syed Muhammad of Isfahan, a learned man and an old Babi, Aqa Jan and Mirza Radza Quli. Besides these, the leading Azalis in different places were done to death. Professor Browne says:

Azali leaders murdered one after another by Bahais.

"Besides these four Azalis, many other old and learned Babis who remained loyal to Subh-i-Azal, some of them being

¹ Materials for the Study of the Babi Religion, pp. 22, 23.

² The Episode of the Bab, p. 359.

³ The Episode of the Bab, p. 359.

⁴ Materials for the study of the Babi Religion, p. 23.

⁵ The Episode of the Bab, p. 359.

personal companions of the Bab, so much so that some of them were even among the letters of *Hayy*, were removed one after another. Among these Aqa Syed Ali Arab, one of the letters of *Hayy*, was killed at Tabriz; Mulla Rajab Ali of the letters of *Hayy*, was killed in Karbala; Aqa Muhammad Ali Isfahani, his brother, was killed in Baghdad; Haji Mirza Ahmad Kashani, brother of Haji Mirza Jani of Kashan author of *Nuqtatul Qaf*, was also killed in Baghdad; Haji Mirza Muhammad Ridza, Haji Ibrahim, Haji Jafar merchant, Husain Ali, Aqa Abul Qasim Kashani, Mirza Buzurg Kirmanshai and others were killed in different places¹."

True nature of the movement revealed.

Bahau'llah may not have incited these murders in the eye of law but morally he must be held responsible for all this innocent bloodshed. The only fault of these men was that, being men of position, they had remained faithful to Subh-i-Azal, and their murder one after another, in some cases before the very eyes of Bahau'llah, shows, that the followers of Bahau'llah more resembled a body of anarchists, not caring for shedding innocent blood in the execution of their object, than a religious community burning with the desire to sow love and concord. Had there been a pitched battle between the two parties, the case would have been quite different, but here there was murder after murder committed secretly, for no other reason than certain religious differences, in a country where law and order was prevailing and where courts of justice were ready to take action against any excess of one individual committed against another. It is true that the Azalis did not shed the blood of the Bahais, but they being in a great minority, do not represent the true nature of the spirit in which the movement had been brought up. Had they been in the majority, there is little doubt that they would have done what the Bahais did.

Bahau'llah deported to Akka, and Azal to Cyprus.

The Turkish Government showed a true knowledge of the spirit of the movement when on the first signs of disturbance appearing between the two sections of the Babi community, it issued orders for their removal to two different places, Bahau'llah with his followers being deported to Akka, and Subh-i-Azal to Famagusta in Cyprus. Had both sections been allowed to live together at Adrianople, they would have cut the throats of each other. Subh i-Azal accused Bahau'llah of having stopped even the share of his allowance, as fixed by the Turkish Government, so that the latter was compelled to

¹ Browne's Persian Intr. to *Nuqtatul Qaf*, p. mj.

complain to the Government: "He has not given us the allowance apportioned to us by the Government; yea, he withholds from us bread and water."¹ The Bahais say the complaint was false, but in view of the fact that the Bahais had not the least scruples in shedding innocent blood of Azalis, the Azali allegation does not appear to be baseless. In short, the separation between the two parties became permanent, and henceforth Subh-i-Azal who was appointed by the Bab to be his successor, represents only a minor section of the Babis, called Azalis, while the majority consists of the followers of Bahauallah who discard the name of Babi and call themselves Bahais.

End of Subh-i-Azal.

The history of Subh-i-Azal after this may be disposed of in a few words. He led the rest of his uneventful life in Famagusta apparently under straitened circumstances, for he had not many followers to support him, and could barely live on an allowance of 1193 *pias* monthly which he received from the Turkish Government, perhaps owing to a large family. The movement thus having no financial backing died almost a natural death. Mirza Yahya lived to a good old age and died on the 29th of April 1912. At his death, none of the Babis being there, the funeral service was conducted by the Muslim Imam of the Famagusta mosque. He nominated as his successor the son of Aqa Mirza Muhammad Hadi of Daulatabad. His eldest surviving son is said to be "a poor man who is obliged to earn his living as a railway porter in Famagusta". Another is said to be demented; a third Ridzwan Ali by name became a Christian and adopted the name of Constantine the Persian.² Thus ended the second phase of the Babi movement, the movement as continued under the first successor of the Bab, a successor chosen by the founder himself, and entrusted with the great and important task of completing the Babi scripture Bayan, a successor who, as the author of the Hasht Bahisht tells us, was called *Nuqta-i-Thani* or the Second Point, the Bab himself being the First Point, *Wahid* or the One and who is spoken of in more than twenty thousand verses of the Bayan.³

¹ Materials for the Study of the Babi Religion, p. 24.

² Materials for the Study of the Babi Religion, p. 314.

³ The Episode of the Bab, pp. 353, 354.

MIRZA HUSAIN ALI, BAHAULLAH

Why Bahauallah was not chosen as his successor by the Bab.

Mirza Husain Ali, son of Mirza Buzurg of Nur in the province of Mazandran, was born on 2nd Muharram A.H. 1233 (12th Nov. 1817). He was one of the early followers of Bab and was present at the Badasht conference which so gravely scandalized the Babi movement. He was then thirty-two years of age but was not yet counted among the leaders. When the Bab was put to death at Tabriz on July 8, 1850, and Mirza Yahya, his younger brother, was raised to the headship of the movement in accordance with the will of the Bab, Mirza Husain Ali, who had assumed the title of Bahauallah, submitted to the new arrangement. In fact, it is said that he had himself written letters to the Bab recommending Mirza Yahya, Subh-i-Azal. Mirza Jawad says that on account of the great celebrity which Bahauallah enjoyed, he was the person whom people considered fit for leadership, but some of the leaders of the Babi community made representations to him, saying that if he assumed the headship, his life would be in great peril owing to the hatred and malevolence of the Mullas and the officials, and Mirza Yahya was chosen, so that the life of Bahauallah may be safe and another person should be the target of the enemy's attacks. Here is his statement as translated by Prof. Browne:

"Now as for the circumstances of Mirza Yahya (Subh-i-Azal), who has been mentioned before, the facts are that His Holiness our Master, during the days of his sojourn in Persia, enjoyed great celebrity and supreme importance in this matter with the ministers of State and notables of the people, the eyes of all being directed towards him. Then there came before him one of the leaders of this community..... and represented to him that the hatred and malevolence of the doctors and lawyers of Persia exceeded all that could be imagined, while the hatred of the Prime Minister Mirza Taqi Khan also was fierce and his influence great, and the Government likewise despotic in its commands. In these circumstances His Holiness our Master Bahauallah was in great peril, and consequently it was necessary that the regards of these persons *should be directed towards some other person*. And since, for various considerations, they did not deem it expedient to appoint a

stranger, Mirza Yahya (Subh-i-Azal) was chosen to this end.”¹

The Traveller's Narrative (whose unknown author is no other than Abbas Effendi) gives the same account. Here we are told that this scheme was hatched jointly by Bahauallah and Abdul Karim, the Bab's trusted intimate: "He, together with Mulla Abdul Karim, considered it as expedient that in face of the agitation amongst the doctors, the aggressiveness of the great part of the people of Persia and the irresistible power of the Āmir Nizam, whereby both the Bab and Bahauallah were in great danger and liable to incur severe punishment, some measure should be adopted to direct the thoughts of men towards some absent person . . . And since they did not consider an outsider as suitable, they cast the lot of this augury to the name of Bahauallah's brother Mirza Yahya And since secret correspondences were in process, the Bab highly approved of this scheme.”²

Choice of Azal as the head of a farce.

From this it would appear that the choice of Subh-i-Azal by the Bab was simply a farce. The whole matter was arranged secretly by Bahauallah and his supporters, and the Bab himself was simply an instrument in carrying out Bahauallah's will. The suggestion casts serious doubt as to the Bab's claim to revelation, for, as we have already seen, he wrote a will in favour of Subh-i-Azal which is called a writing from God the Guardian and Self-subsisting. Let the reader ponder over the words of this will: "This is a writing from God, the Guardian, the Self-subsisting." Not the least doubt is left that the Bab calls that a Divine revelation which had been arranged secretly and suggested by Bahauallah and his friends. And then Mirza Yahya is called God, the Guardian, the Self-subsisting, his name is said to be the equivalent of the name of God, he is called the Path, the mighty Truth, while according to both Babi historians he was nothing more than a stop-gap at the utmost. Equally damaging is the fact that Bahauallah placed his own brother at the forefront of the movement, not as an act of self-sacrifice which should have been expected from a religious leader of his position, but as a treacherous measure, to save his own life by putting the halter round the neck of his brother. We are told in plain words by both the Babi historians that the excitement of masses against the Babi movement was so great, the Mullas were so bent upon its extermination and the highest officials of the State bore such enmity to it that it was feared that the successor to the Bab would share the fate of the Bab, and therefore Bahauallah was advised not to assume the headship.

¹ Materials for the Study of the Babi Religion, pp.19, 20.

² The Episode of the Bab, pp. 62, 63.

Was it not a dastardly act of treachery by Bahauallah towards his own brother? This incident speaks volumes for the character of Bahauallah. It would have been quite different if Mirza Yahya had offered himself to save his brother's life, or even if he had been taken into confidence, but he was deceived as being offered a high position while he was being placed in a perilous one.

Bahauallah at Acre.

We have already noticed Bahauallah's plans to usurp Subh-i-Azal's authority and the final separation ending in disturbances which necessitated the deportation of Subh-i-Azal to Cyprus and of Bahauallah to Akka (Acre). Bahauallah left Adrianople for Akka on the 5th of August 1868, reaching there on 30th August. He was first kept in the military barracks under strict watch. The food allowed him seems to have been the ordinary jail food, altered subsequently into money allowance. A guard was kept at the door, and for some time no Babi could leave the barracks without the guard's permission. Bahauallah considered his removal to Akka as an act of oppression on the part of the Turkish Government and is said to have communicated to the officer in charge of the party that on account of this oppression, Adrianople and the surrounding territory would shortly pass out of the hands of the Turks, ordering him, at the same time, to conceal what was said until the time for fulfilment should come¹. The Russo-Turkish war is said to have fulfilled this prophecy, but though the Turks lost much of their territory as a result of that war and subsequent wars, Adrianople remains to this day in their hands.

Babis persecuted and put to death.

News of the new manifestation, of Bahauallah's claim, having reached Persia, the Government naturally feared the repetition of the revolutions associated with the name of Mirza Ali Muhammad Bab the first claimant. A number of Babis gathered together at Tabriz intending to go to Adrianople. The Persian Government had such fear of these people that it ordered their arrest. The authorities sent for instructions from the capital, and received orders to put to death three of them and release the rest. Accordingly Mirza Mustafa, Shaikh Ahmad and Mirza Ali Naqi were put to death on 8th January 1867. It is difficult to say what the particular charge against them was, but it is clear that they were not put to death simply on religious grounds, for in that case only three of them would not have been chosen for this punishment. There were other important men among them, Mirza Jawad being one of them, but all of them were released. Of the two other men who were put to death at

¹ Materials for the Study of the Babi Religion, p. 30

Zahjan in the same year, Aqa Najaf Ali was the man who had remained in constant attendance on Bahauallah since the days of Baghdad. Having now come over to Persia, he was arrested but was released while the writings in his possession were confiscated, being subsequently again arrested and put to death. Again at Baghdad, in 1868, the Babis gathered together for some rejoicing on the anniversaries of Bab and Bahauallah on the 1st and 2nd of Muharram which are days of mourning for the Shias. The latter therefore resented this and began to molest the Babis. On account of constant disturbances, in which the Babis being in the minority were naturally the sufferers, the Government had to banish the Babis to Mosul for their safety. It was perhaps to remedy these and like sufferings of the Babis or to seek relief from the hard life at Akka by gaining access to Persian territory that Bahauallah sent in 1869, one Mirza Badi to Nasiruddin Shah with a letter. But the Shah had so great a fear of the Babis after the attempt on his life that he ordered the arrest of the messenger who was ultimately put to death.

Assassination of Syed Muhammad and two other Azalis by Bahais

Bahauallah's life at Akka was rather uneventful except for the circumstance that the Babis who remained faithful to Subh-i-Azal were put to death by his followers. The Turkish Government had ordered the banishment of four Bahais to Cyprus and of four Azalis to Akka, thinking perhaps that these men would act as a check on the intrigues of either party. Syed Muhammad, an old Babi of great learning, and Aqa Jan, another Azali, were, under these orders, banished to Akka. They were first detained in the military barracks but afterwards obtained permission to live in the city. Here, it is alleged, Syed Muhammad began to make mischief and excite the native population of Akka against Bahauallah. Mirza Jawad says :

“ Amongst these actions was that they concocted a treatise of certain holy verses culled from many different tracts and tablets, inserting therein phrases calculated to excite hatred between different nations, and of this they made numerous copies, which they distributed amongst high and low.”¹

On account of this the Bahais planned the death of Syed Muhammad and his companion. A certain follower of Bahauallah having brought the matter to the notice of the master, was simply told : “ Go hence and do not perpetrate that wherefrom mischief will result.” Mirza Jawad himself, being one of the conspirators, asked the master's permission for the horrible deed, but was

¹ Materials for the Study of the Babi Religion, p.52.

forbidden to take the contemplated action. This half-hearted prohibition had however no effect upon the followers who assassinated Syed Muhammad and his two companions on the 22nd January 1872.

Assassination justified.

Mirza Jawad justifies these cold-blooded murders on the ground that as in the East religious passions are easily excited, therefore persons guilty of exciting these passions could have been murdered in the interest of peace.¹

Nature of the Babi movement as revealed by its assassinations

This act of murder on the part of Bahais was not however a solitary one. One Azali had already been poisoned at Adrianople. But subsequent to this, all influential followers of Subh-i-Azal were one after another murdered throughout Persia. I have already mentioned the names of some of them as given by Prof. Browne. By these acts of murder, the Babi movement had in its third phase unmasked itself entirely and shown that it followed the principles of the Ismailia sect in getting rid of any one who was considered to be an obstacle in the way of the movement. The secret murders of the Azalis by the Bahais, and the earlier insurrections and the plot on the Shah's life, do not leave the least doubt that, whatever its good intentions, the Babi movement resembled more an anarchist movement than a religious reform movement. This aspect of the movement, moreover, shows clearly that the Persian Government was quite justified in its distrust of the Babi movement, and therefore, though it might have exceeded the limits sometimes, it was not quite wrong in suppressing with a strong hand the insurrectionary risings of the Babis. Had it shown the least lassitude in dealing with it, the result would have been that the Babis would have wrought the destruction of the Persian kingdom in the same manner as the Ismailis wrought the destruction of the Muslim empire at an earlier date. They could not do what the Ismailis did simply because they were not allowed to acquire sufficient strength.

The end of Bahauallah

For some time Bahauallah lived within the town of Akka, but as his condition grew more affluent, he removed first to one place and then to another outside Akka towards the end of 1877. The latter place was situated at about half an hour's distance from Akka, and while he lived here with his second wife and children, his followers and Abbas Effendi, the eldest son, lived in Akka ; and none could visit him in the place without obtaining his permission first. But

¹ Materials for the Study of the Babi Religion p. 75.

notwithstanding a change for the better in external conditions, a spirit of despondency pervaded his life, and the same was reflected in his *Alwah* (Tablets) written in those days. As Mirza Jawad tells us :

“In short, notwithstanding these circumstances and materials of glory, ease and joy, we used to discover signs of sadness in His Holiness our Master Bahauallah, to an extent which neither writing nor utterance can express, and which hath never been witnessed at any time, as appears from sundry Holy Tablets.”

And further :—

“He also said repeatedly, addressing some of the companions : ‘I desire a dark and narrow dwelling that I may lament and weep over my wrongs !’¹”

Who can say what the reason of this despondency and sadness was ? Did his conscience bite him for the murder of innocent Azalis which his followers so unscrupulously perpetrated ? Was it that a sense of failure preyed upon his mind ? He had made a start with big claims but compared with these claims, he had achieved nothing. The end drew near and the last illness came on the 10th May 1892; and nineteen days afterwards (the Babi's sacred number) he breathed his last on 28th May 1892.

Bahauallah's Children.

Bahauallah reached a sufficiently old age. He was 76 at the time of his death. He had two wives. By his first wife, he had several children, all of whom died young with the exception of Abbas Effendi, who assumed the headship of the movement after his father's death, and his sister. By his second wife he had also several children of whom Muhammad Ali became a rival claimant to Abbas Effendi. He wrote many books, the most important of these being the *Kitab-ul-Aqdas*, which contains the new law revealed to Bahauallah and which abrogated the Bayan.

Position of Bahauallah in the Babi movement

Bahauallah's position in the Babi movement has been very aptly compared to that of Paul in Christianity, and certainly his differences with Subh-i-Azal are more or less a repetition of the differences of Paul with Peter. Peter and Azal both represent the conservative spirit of the two movements, while Paul and Bahauallah stood forth for the progressive spirit. The message of Christianity was originally meant for the Jews but that nation was obdurate against it. Paul

1. Materials for the Study of the Babi Religion, pp. 60, 61.

liberalized the movement, removing the fetters which bound it down to the Jewish nation. He saw that the message of Christ which was rejected by the Jews could be made to suit the idolatrous gentiles, and he had the boldness to step in and work a slow and gradual change in the movement. The apostles of Jesus were averse to this innovation but Paul did not care for anyone. He introduced a new meaning into the message of Christ, took up the idolatrous institutions and gave them Christian names, so that the religion which had failed to appeal to the Jews strongly appealed to the idolaters of the Roman Empire. The same was the case with Babism though the circumstances were slightly different. In this case, Mirza Ali Muhammad came with a special message for the Shia Muslims, claiming to be the hidden Imam Mahdi, al Qaim, whom they had long waited for. His preaching did not appeal to the Muslims; he tried to wield the Mahdi's sword but miserably failed losing his own life. His successor tried to bring about the triumph of Babism by peaceful preaching but the movement became a stalemate. Bahaullah saw with a keen eye that the Bab's message as the Mahdi was an absolute failure, and the movement was destined to die—as it did actually under Azal's leadership afterwards—if a new impetus was not given to it. This was the real question before Bahaullah. He was a zealous preacher of Babism, but he saw that the Bab's claim as Mahdi had entirely failed and there was no chance of success in pressing it any more. The zeal of the older days was almost gone, and only a new claim could raise new interest. This was the reason which led him at the old age of fifty to advance the claim that he was the one of whose advent the Bab had given the promise. The Mahdi had come and gone without accomplishing any object, and so the new manifestation entirely abrogated the Bab's law. From the Mahdi's message to the Muslims, it became in the hands of Bahaullah, as Christianity in the hands of Paul, a message to the world at large. But though Bahaullah had enlarged the message, and made it sufficiently plastic to suit the needs of any religious community, yet he was not destined to see his object accomplished, and this was the reason that his later years were so full of sorrow and sadness. He had given a new meaning to the Babi movement, but he had not the means to carry that message to other peoples. The great majority of the old Babis, by fair means or foul, had been brought over to his side, but practically the movement remained limited to Persia and to the Shia Muslims, and Bahaullah died without seeing the fulfilment of his dreams of a world-wide movement.

(to be continued)

WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION

[In the following pages written on the request of the "World Conference for International Peace through Religion " which meets in November next in Washington (U. S. A.), Maulana Muhammad Ali, replying to the questionnaire of the Conference has shown what a tremendous force Islam has been and is for promotion of international peace and good-will.]

1. What is the teaching of your religion as to International Peace ?

The teachings of *Islam* which literally means *entering into a state of peace* are drawn from two broad principles, the Unity of God and the unity of the human race. Both these principles are clearly enunciated in the Holy Quran and both ideas are developed to the fullest extent. No harmony is more effective than that which exists in the members of a single family, and laying the foundations of Islam on the two grand ideas of One God and one humanity, the Holy Quran has laid the basis of a most powerful international peace.

While it would be at once admitted that the idea of the unity of race is the true basis for international peace, doubts may be entertained as to whether the idea of the Unity of God, however sublime it may spiritually be, has any bearing on the mundane subject of international peace. The fact is that Islam lays down the foundation of the unity of the human race on the Unity of God, and One God stands above all for One Father, in Islamic terminology. One *Rabb* who with a far greater love and mercy than can be conceived of in all human relations, brings the whole of humanity to its goal of completion. In Islam, in fact, the idea of oneness of humanity is so closely related to the idea of the Oneness of God that the one is incomplete without the other.

That the doctrine of the Unity of God is clearly, definitely and emphatically laid down in the Holy Quran is perhaps known to most students of Islam, but most people are unaware that the doctrine of the unity of the human race is laid down with the same clearness and definiteness and the same emphasis is laid on it in the Holy Quran : "All praise is due to God, the *Rabb* (Lord) of all the nations" are the very first words with which the Holy Quran opens. And what do they show ? The Arabic word *Rabb* which for want of a better equivalent is translated as *Lord* literally means *the Fosterer of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion*. The words *Rabb of all the nations* therefore clearly indicate that all the nations of the world are children of one Father and that He takes equal care of all, bringing all to their goal of completion by degrees. And further on, it is plainly stated : "All people are a single nation" (2 : 213). And elsewhere : "People are naught but a single nation" (12 : 19). And still again "O You men ! We have created you of a male and a female and made you tribes and families that you may know each other ; surely the most honourable of you with God is the one among you who is most mindful of his duty." And the words with which the Holy Book ends are equally plain that the whole human race is treated as but one family : "Say, I seek refuge in the Lord of men, the King of men, the God of men" (114 : 1-3).

As I have said, the idea of the unity of the human race is not only clearly laid down in the Holy Quran but it is also developed to its fullest extent. That God extends His physical sustenance to all the nations of the world is so patent a fact that no one ever contested it ; yet it is only in Islam that stress is laid on the parallel idea that God's spiritual sustenance is extended to all the nations of the world. It is not only laid down in the opening words of the Holy Quran as quoted above, that God is the *Rabb* of all the nations, *i.e.* the Lord Who fosters them in such a manner as to bring them to their goal of completion, which indeed cannot be attained without spiritual perfection, but also the fact that Divine revelation through which the spiritual fostering of man is brought about was granted to every nation of the world is clearly and definitely established. "There is not a people" says the Holy Book "but a warner has gone among them" (35 : 34). And again "And every nation had an apostle" (10 : 47). It is for this reason that the Holy Quran speaks along with the Israelite prophets, of several non-Biblical prophets ; for instance, it speaks of Hud and Salih, two prophets raised on the outskirts of Arabia ; it also speaks of an Athiopian prophet, Luqman by name, (31 : 13) ; of a prophet raised in Sudan (18 : 60) who was contemporaneous with Moses ; and of a King prophet of Persia Zulqurnain or the Lord of two Kingdoms (18 : 83) who is no other than

Darius I. And to emphasise the general nature of the statement made, the Holy Quran has made it clear that there were prophets other than those whose names are contained in the Holy Book : "And We sent apostles We have mentioned to thee before, and apostles We have not mentioned to thee" (4 : 164). Thus the theory that any one nation was particularly chosen by God for the bestowal of His spiritual favours is utterly rejected in Islam, and instead of that, a basis of the brotherhood of all nations is laid, so that all nations are looked upon as members of one human family with One God as their Lord and Master Who treats them all alike, physically as well as spiritually.

Islam not only rejects the favourite-nation theory but also the theory that any nation was condemned by God. God listens to the prayers of all people, whatever their religion or nationality. He is forgiving and merciful to all and He rewards the good deeds of all. He makes no distinction between people belonging to different countries, coming from different races, holding different opinions, having different colours or speaking different languages. He created all men alike and He created them with a Divine nature, : *Fitrati Allah illati fatarannasa alaiha*, i.e. "the nature made by God in which He had made all men", (34 : 30); and it is added : "There is no altering in God's creation, that is the right religion but most people do not know." There is no colour bar in Islam, nor is there any bar on account of language. The differences of colour and language which have set nation against nation are according to the Holy Quran only of the signs of God : "And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours ; surely there are signs in this for the learned" (30 : 22). Attention is here drawn to the fact that with all the diversity of colour and tongues, the same human nature is revealed everywhere. I quote a few verses from the Holy Quran showing that :

(1) The prayers of all people are heard by God—"And your Lord says, : "Call upon Me and I will answer you" (40 : 60). "Or, who answers the distressed one when he calls upon Him and removes the evil and makes you rulers in the earth ? Is there a god with God ?" (27 : 62).

(2) God's forgiveness and mercy are equally extended to all.

"And My mercy encompasses all things" (17 : 156).

"Our Lord ! Thou embracest all things in mercy and knowledge" (40 : 7).

"O My servants who have acted extravagantly against their own souls, do not despair of the mercy of God, for God forgives the sins altogether" (39 : 53).

"Surely, thy Lord is the Lord of forgiveness to people in spite of their wrongs" (13 : 6).

(3) All people shall be dealt with according to what they have done :

"He who does an atom's weight of good shall see it, and he who does an atom's weight of evil shall see it." (99 : 8)

"Whoever brings good, he shall have ten times like it, and whoever brings evil, he shall be recompensed only with the like of it" (6 : 161).

"And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least" (21 : 47).

It is thus clear that the conception of Divine Unity in Islam not only reveals the fact that God is the common Father of all the nations of the world but also that His dealings with different men and different nations are the same. Thus one Humanity is the natural corollary of the doctrine of one God. As I have already shown, all people are repeatedly spoken of as being a single nation. They are even described as being members of a single family : "O men ! We have created you all of a male and a female and made you tribes and families that you may know each other." In this family of humanity, there is no honour in belonging to one country, nor any disgrace in belonging to another nor is the colour of a people or their language a criterion of their greatness, for it is added immediately : "Surely the noblest among you in the eye of God is the one who is most mindful of his duty" (49 : 13). It was to enforce these basic principles of Islam that the Holy Prophet declared in plain words in his Farewell Pilgrimage that his own nation, "the Arabs had no superiority over the non-Arabs." And Bukharee records a saying of his : "If a negro slave is appointed to rule over you, hear him and obey him."

As regards dealings with each other, the same broad view is taken. A Muslim is defined in a saying of the Holy Prophet as being "one from whose tongue and hands all men are safe." And

the golden rule of conduct is laid down for him in the Holy Quran in these words : "O you who believe! be upright for God, bearers of witness with justice and let not hatred of a people incite you not to act equitably ; act equitably, that is nearer to piety, and be careful of your duty to God" (5 : 8). And again : "O you who believe! be maintainers of justice, bearers of witness for God's sake, though it may be against your own selves or your parents or near relatives" (4 : 135). And still again "And let not hatred of a people, because they hindered you from the Sacred Mosque, incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression" (5 : 2). To be strictly just is the general rule of conduct laid down for a Muslim's dealings with all peoples and nations, even nations that have persecuted Muslims and been cruel to them. Not only justice but even the doing of good is recommended in one's dealings with all people except those who are actually at war with one's people : "God does not forbid you respecting those who have not made war against you on account of your own religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; for God loves the doer of justice" (60 : 8).

The Quranic teaching on war, if closely studied would show that war as permitted by the Holy Quran is in reality the most important factor which can bring about international peace. The Quran bans aggressive war in the clearest words : "And fight in the way of God with those who fight with you and make no aggression, for God does not love the aggressors" (2 : 190). Another, the earliest revelation on the point, is equally clear : "Permission to fight is given to those upon whom war is made because they are oppressed, and God is well able to assist them... ..and had there not been God's repelling one people by another, there would have been pulled down cloisters and churches and synagogues and mosques in which God's name is much remembered" (22 : 39). It would be seen that according to both of these verses which are the earliest revelations permitting the Muslims to fight, only fighting in defence is allowed, and that too with the noble object of defending the liberties of all peoples, of defending the monk's cloisters, the Christian churches, the synagogues, the mosques, in fact the religious houses of all nations, and aggressive war is clearly prohibited. All the later verses relating to warfare are subject to the basic conditions laid down here, which remained the guiding principle of the Holy Prophet and his immediate followers.

This interdiction against aggressive war is Islam's mightiest contribution to international peace.

2. Has your religion any prayers or services treating with international peace?

The most important prayer of Islam, an essential part of its five daily services, is the opening chapter of the Holy Quran. It is repeated over thirty times daily by a Muslim at different times, being his first act on rising from sleep early in the morning, and his last act at night before going to bed. Its importance to a Muslim is therefore vastly greater than that of the Lord's prayer to a Christian, or of any prayer of a religion to the follower of that religion, and in the life of a Muslim it is the most potent factor which moulds his character and mentality. It is a short chapter composed of seven short verses :

- (1) "All praise is due to Allah, the Lord of all the nations."
- (2) "The Beneficent the Merciful."
- (3) "Master of the day of requital."
- (4) "Thee do we serve and to Thee do we pray for help."
- (5) "Guide us on the right path."
- (6) "The path of those upon whom Thou hast bestowed favours."
- (7) "Not of those upon whom wrath is brought down, nor of those who go astray."

I would offer a few remarks only on two verses of it which have a bearing on the question of international or universal peace. The first verse speaks of praise being due to Allah who is the *Rabb* of all the nations, their Fosterer and Nourisher Who takes them along the course of progress by degrees until they reach their goal of completion. The narrow mentality which seeks to establish the superiority of one's own nation above all other nations, and which is in fact the root cause of all national jealousies, national hatreds and national hostilities, is thus for ever banished, and the Muslim makes a start with the most cosmopolitan view of life of which the human mind is capable. The Lord is to be praised because of His care, His love, His providence for all, not for *me* alone, nor yet for *my nation* or *my people* alone, but for all the nations of the world, nay for all the worlds. The effect of reverting to this idea over and over again in one's daily life is clearly this that it becomes the dominant idea which rules the mind of man, and just as man praises Him Who equally cares for and equally loves all nations, he himself is imbued with the same spirit of equal love for all. His means may be narrow, he may be able to reach only a few under ordinary circumstances, but his aspirations

are as wide as can be, his ideal is the attainment of the great Divine attribute of equal love and care for all. What is prayer after all ? It is the means by which man tries to get in touch with the Divine spirit and to drink deep at the fountain of Divine morals. The man who praises the Lord for His equal providence for all must, therefore, if he is true to himself, be always thinking of doing good to all, of serving the whole of humanity.

The other verse to which I wish to make a special reference is the fifth verse of the prayer. Here the worshipper is told to pray to God for guidance, but the words of the prayer are, not *guide me* but *guide us*. He is thus told not to pray for himself alone but to pray for himself as well as others. And who are these others ? They are not simply his own kindred or his own friends, nor even his own people. In the very first verse, a Muslim has been taught to think of himself only as a member of the great human family which comprises all the nations of the world, of whom the Lord takes equal care. Therefore His servant is also taught to pray for the advance on right lines of the whole of that family, and to pray for himself only as a member of the family.

3. Has your religious organization passed resolutions dealing with international peace ?

Our society, the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, is doing this great work by the free distribution of literature in more than twenty five different languages of the world. The marked characteristic of this literature is that it brings out the liberal attitude of religion in general and of Islam in particular, and lays great stress upon God's equal dealing with all nations of the world.

Twenty-four years ago, the Founder of the Ahmadiyya movement, Mirza Ghulam Ahmad published a proposal under the name of "Message of Peace" which if accepted by the Hindu community, would have brought most of the Hindu-Muslim disturbances to an end. In this writing he suggested that as the Muslims, accepted the appearance of prophets in all the nations of the world they were willing to sign a declaration that they looked upon Rama and Krishna, the two great religious personalities of India, as prophets of God if the Hindus signed a similar declaration to the effect that they accepted the Holy Prophet Muhammad as a Prophet of God, and that if such a declaration was signed by the representatives of the Hindu community, the Muslims would give a further undertaking that they would not press their right of killing cows for food as well as sacrifice. The Hindus, however, could not see their way to accept

this proposal, otherwise rapprochement between the Hindus and the Muslims would have long been attained.

The Holy Quran also contains a proposal which aims at bringing together the followers of the different religions of the world. It suggest a common meeting ground on the following lines :

“Say, O followers of the Book ! come to an equitable proposition between us and you that we shall not serve any but God and that we shall not associate aught with Him, and that some of us shall not take others for lords besides God ; but if they turn back, then say, bear witness that we are Muslims (those who enter into a state of peace)” (3 : 63).

All religions which claim Divine revelation for their basis, and are therefore believers in God, can meet on a common platform on this basis. There is surely something common to all the great religions of the world, because the religious experience of humanity is at its basis one. That common basis is a belief in One God, and it is the acceptance of this common doctrine that the Holy Quran suggests for bringing international and intercommunal peace in the world.

4. Within your religion, are there organizations working for international peace ? If so, what ?

There are four kinds of organizations prevailing in the whole of the Muslim world which aim at unifying the human race and are thus working for international peace on a very broad basis. These four organizations have no doubt their spiritual value as well, but the great purpose of unification which they serve is no less prominent. These four organizations pre :

- (1) The institution of prayer.
- (2) The institution of fasting.
- (3) The institution of Zakat (charity).
- (4) The institution of pilgrimage.

The first of these institutions aims at bringing about a unification of men in every day life. It requires the Muslims to assemble five times daily in mosque ; great and small, rich and poor, master and servant, ruler and ruled, high and low, must meet together and stand shoulder to shoulder before the great Master, and sing His

praises because He cares for all and loves all. The equality of man with man is thus brought before a Muslim's eyes five times daily, and it cannot fail to have its effect upon his attitude towards his fellow-men. And while the residents of one neighbourhood are thus brought together several times daily, the whole population of a place is brought together weekly in Friday prayers, while the urban and the rural people are gathered together at least twice a year on the occasion of the two Ids.

The institution of fasting aims at unifying the human race in suffering. For one whole month the man of affluence has to feel the pinch of hunger and thirst like his poorer brother. Common suffering affords one of the strongest ties of unification, and Islam affords this tie in its institution of fasting for one month in every year. A common bond in suffering for a day or two could not produce the desired effect, and hence a whole month is prescribed during which all Muslims must be suffering alike.

The institution of *Zakat* or charity aims at unifying the human race in wealth. No question has so perturbed the human mind as the unequal distribution of wealth. Some people are literally rolling in wealth while others are dying with hunger. The institution of *Zakat* has been defined by the Holy Prophet as a tax levied on the rich for the benefit of the poor. A fortieth part of the wealth of every rich man is taken every year and collected in one *bait-ul-mal* (public fund) with the object of relieving the suffering of the poor and distressed people. It is out of this fund that the needy are helped, prisoners or slaves are set free, debts are discharged, and no discrimination is made as to what caste or community the needy, or the prisoner, or the slave, or the debtor belongs. Every year does wealth continue to flow from the hands of those who have amassed it to the poor and the needy, and this process holds the balance between the rich and the poor, allowing neither the rich to get too rich, nor the poor to get too poor.

The institution of pilgrimage aims at unifying the human race as regards status and nationality. Once a year the people of all nationalities are brought together at Mecca, and the unification of the human race thus brought about is simply unparalleled. All nations of the earth not only meet together, but they are made to realize they are all one, none being superior to another. They are all made to wear the same clothes, so that the last distinction of nationality and rank disappears altogether, and there remains nothing to distinguish the European from the Asiatic and the King from the beggar. Thus pilgrimage to Mecca is the most ideal and at the

same time most practical demonstration of the unity of the human race and of the harmony of nations.

5. In what way has your religion already indirectly contributed to the cause of international peace ?

(i) **Religious attitude.** The religious teachings of Islam have produced a community which is most liberal in its religious attitude. The conception that he is a member of a favoured community while all other people and nations are damned has been thoroughly wiped off a Muslim's mentality. He has been brought up in the tradition that all peoples and all nations are equal in the sight of God, that they are all equally dealt with by Him, and that He revealed Himself to all of them. The result of this teaching is that race prejudice and race hatred cannot find access to a Muslim's heart, and this attitude goes a long way to promote international peace.

Much of the inter-communal hatred has sprung from the fact that one community has not only refused to honour the religious leaders of others, but has actually abused them and reviled them in the strongest terms. The attitude of Islam towards the great religious personalities of the world has been quite the opposite of this. It is not only one of respect and reverence for, but of actual faith in them. A Muslim believes not only in that which was revealed to the Holy Prophet Muhammad, but also in that which was revealed to any prophet of any nation, and prophets appeared in every nation according to the plain teachings of the Holy Quran. A Muslim's creed is therefore thus expressed : "Say, we believe in God and in that which has been revealed to us, and in that which was revealed to Abraham and Ishmael and Issac and Jacob and the tribes, and in that which was given to Moses and Jesus, and in that which was given to the prophets from their Lord: *We do not make any distinction between any of them* and to Him do we submit" (2 : 136). On account of his belief in the prophets of other nations along with faith in his own prophet, every Muslim is a practical promoter of goodwill and love among the nations of the world.

It is also a fact that whatever country was conquered by the Muslims, the people of that country were given full religious liberty. As I have already shown, one of the objects of the Muslim wars was the protection of churches and synagogues along with mosques. The Jews, the Christians, the Zoroastrians, the Budhists, the Hindus and every other people with whom Islam came into contact as the ruling faith were allowed full religious liberty, and even the liberty to promote their own culture, and sometimes grants were given from the Muslim state treasury for the upkeep and repairs of religious

houses other than mosques. The greatest Muslim conqueror, 'Umar, the second Caliph, refused to say his prayers in the precincts of a Christian church, lest the Muslims of a later generation might claim the place as a mosque. No race was ever exterminated by Islam, because it professed a different religion. There are to this day Jews and Christians in Egypt, Syria and Turkey, Zoroastrians in Persia, Hindus and Buddhists in India. Delhi was the capital of the Moghul rulers of India, but the population of the province of Delhi shows that there are eight Hindus to one Muslim. If individuals made mistakes, these are not an indication of the religious attitude of Islam.

(ii) **Social Justice.** I have already quoted the Quranic teaching which requires every Muslim to be just to all classes and all communities, even to those whom he holds to be his enemies and those who have persecuted him: "Let not hatred of a people incite you not to act equitably" (5 : 8); "Let not hatred of a people because they hindered you from the Sacred Mosque, incite you to exceed the limits" (5 : 2). In the matter of justice, no class or creed or race distinctions are allowed. As Abu Bakr, the first Caliph of Islam, said: "The weakest among you shall be strong in my eye till I have vindicated his just rights, and the strongest among you shall be weak in my eye till I have made him fulfil the obligations due from him." It was for this reason that Kings and Caliphs had to appear before judges along with the humblest of their subjects when there was a claim against them and they had to submit to the judgment of the Qadzi. The Arab and the non-Arab were in an equal position and governed by the same law. A case once came up before the Holy Prophet in which the parties were a Muslim and a Jew and the Prophet gave judgment against the Muslim. Non-Muslims and non-Arabs had the same rights of property as Muslims and Arabs, women the same as men. Wives had rights which were enforceable against husbands as husbands had rights against wives. The idea of social justice thus found its fullest development in Islam, and it has indirectly promoted the idea of international peace.

(iii) **Inter-racial relations.** And now comes the last question. How far has Islam already contributed to the cause of international peace in the matter of inter-racial relations? Here Islam's contribution is not only indirect but also direct. It has contributed to the cause of international peace, (1) directly, by establishing a Muslim brotherhood all the world over to which class, colour and racial distinctions are unknown and (2) indirectly, (a) by promoting friendly relations with the followers of other religions, and (b) by slowly influencing world opinion against the mischievous distinctions of class,

colour and race which are the only obstacles in the way of international peace.

As regards the first point, the brotherhood of Islam is in itself a colossal experience that international peace can be finally established and class, colour and racial prejudices blotted out once for all. To gain this end was one of the pronounced objects of Islam from the first day, and the Holy Quran had declared in plain words that it has come to establish a brotherhood of the whole human race in which the different races should be looked upon as members of a single family, no one claiming any superiority on the score of his caste, colour or race and every one having an equal opportunity to rise by doing his duty. Some Quranic verses bearing on this point have already been quoted. The Arab of thirteen centuries ago despised and hated his negro neighbour, if not more, at least as much as the civilized Westerner does to-day, and slavery made even the most honoured member of the human family the most despised. Yet the Holy Prophet Muhammad brought the negro slaves up to the level of the most honoured Arab clan, the Quraish. Bilal, a negro slave, had a place of honour in Islam second to none of the best of the Quraish. And what of Bilal? The general command went forth from the lips of the great Reformer: "If God appoints a slave as your ruler with ears and nose cut off, and he puts you to death by the injunctions of the Book of God, hear his orders with an ear of satisfaction, and submit to his commands." And again: "If a negro slave is appointed to rule over you, hear him and obey him, even if his head (on account of his crisped hair) should be like a shrivelled grape." And it happened every now and then that a freed slave was put in command over the proud Quraish. And even ladies of high families deemed it an honour to contract marriage with a slave whom Islam had made noble on account of his inner worth.

The examples set by the early brotherhood of Islam were followed on an extensive scale as Islam spread. Within the brotherhood of Islam, the Arabs, the Persians, the Greeks, the Indians, the Chinese, the Turks, the Europeans and the Negroes were all one. Many slaves rose to the eminence of Kingship, while others became spiritual heads and great Mujtahids of Islam. And to this day, the levelling force of Islam is the wonder of the world. The hated pariah and the despised untouchable whose very shadow, nay even his approach within fifty feet of a public way or public tank, acts as a contamination of the worst of type, is washed clean of all impurity as soon as he recites the magic Kalima of Islam. And what is the much dreaded pan-Islamism except a feeling of brotherliness that enlivens every Muslim heart and inspires it with love and sympathy for a fellow Muslim, in whatever corner of the world he may be and to whatever race he may belong? The great

experience of Islam which extends from East to West and from South to North and which covers all countries, races and nations of the world is a living testimony that international peace is not a mere dream and that humanity can after all realize the great bond by which it is united as a whole.

Indirectly, Islam has contributed to international peace by promoting feelings of love towards the followers of other religions. It is a mistake to suppose that if Islam has blotted off the distinctions of race and colour, it has raised up a strong barrier of religion. Islam's relations with other religions have been dealt with already, and it is clear from what has been said that Islam has not only removed the barriers of caste, class, colour and race but also the great barrier of exclusiveness in religious experience. And what it has taught in theory, has also been followed in practice by its votaries. There are outstanding examples of this attitude in the early history of Islam. There are numerous examples of how the Holy Prophet received non-Muslim deputations and treated them with due honour, how he made treaties with non-Muslim peoples, how he sent presents to non-Muslims and accepted their presents, how he visited sick non-Muslims, and how he showed respect for the non-Muslim dead standing up when the funeral of one of them passed by him. In the same spirit of broadness did his companions treat the non-Muslims. On many fields of battle did the Christian tribes fight along-side with the Muslims against the Persians and their own co-religionists, and the Persian tribes concluded treaties with Muslims in which the only condition on their part was that they would help the Muslims to repel enemy attacks. These tribes, whether Christians or Magians never paid the Jizya. And when Umar once saw a Magian blind man begging, he gave immediate orders that all Dhimmis (non-Muslims living under the rule of Islam) unable to earn their own livelihood should be given stipends from the public treasury, the *bait-ul-mal* of Islam. And on his death-bed he bequeathed to his successor that he should be kind to the Dhimmis. Thus Islam never considered religion to be a bar in contracting friendly relations with non-Muslims. On the other hand, it has removed the barrier of religious exclusiveness in the same manner as it has removed the racial and colour bars.

On the last point, I need not make any remarks. It is a fact that religious as well as racial exclusiveness is giving way, though very slowly indeed, to a better understanding among the nations of the world. Justice of the cause of humanity would no doubt prevail in the end, every man looking upon himself more as a member of the human family with all the world as his home than as a narrow-minded patriot belonging to one country or one race, and humanism, not nationalism would be the religion of the future.

ISLAM'S CONTRIBUTION TO WORLD PEACE

[BY S. A. HAQ, P. C. S.]

VINDICATION OF RIGHTS

Closely connected with the rule of democracy is the problem of the vindication of rights, and a little honest pursuit for truth will reveal the deplorably sorry figure that all religions and civilisations except Islam have cut in this connection. A reference to the pages of the world's history shows that rights of individuals and nations withheld, denied or usurped have always led to disturb peace and tranquillity. Before the advent of Islam the class that now goes by the nomenclature of "the fair-sex" had a sad plight. It is not the place to discuss this phase of the question in detail, but I shall make a few references to what provision other religions and cultures had made for women. The West now has the cheek to scoff at the East and the case of the female sex is considered as the weakest spot in Oriental life. But what is the verdict of history?

The Greeks regarded females as being without intellect as was opined by the celebrated Greek thinker Simonides Amorgines who said, "God made women at the beginning without intellect." With the Athenians she was an evil which had to be tolerated for producing children. Coming to later times we find Lord Christ giving vent to his disgust by addressing his mother as "Go woman, what have I to do with thee." St. Paul, St. Augustine and other Christian priests of fame regarded woman as the instrument of the devil and were never tired of advocating a harsh treatment of the sex. In fact Christianity condemned a female to the extent of saying that she was the cause of the conception of sin and that Lord Christ had to suffer crucifixion to atone for this. It were these teachings that coined the English proverb :

"A woman, a dog, and a walnut tree,

The more you beat them the better will they be."

Coming nearer home we find that Hindu religion and culture had no better place for women. According to the Rig Veda God

Indra is reported to have said, "Women's wit is hard to know aright and her intelligence is small." In the same book we find, "With women there is no friendship, their hearts are like that of hyena." In fact wives were treated no better than chattel and we find in the Mahabharata the manner in which the Pandwas lost their common wife Dropdi in gambling to the Kauravas. Manu says "Women have impure appetites, they show weak flexibility and bad conduct. Day and night must they be kept in subjection, they must not study Vedas." Again Lord Buddha could not attain *Nirvana* so long as he did not extricate himself from the company of his wife. Under Islam however she was given a position which even men might envy. "Paradise lies at the feet of mothers", "You have rights over women and they have similar rights over you," "You are a clothing for your wives and they are a clothing for you" are some of the teachings laid down by Islam.

Then again under Hindu Law a woman has no independent property. She can not inherit or dispose of her possessions and even where she does succeed, her estate is for life-time only with no power of disposal. In Christian countries the case is worse still, as there she has no independent existence. From birth till marriage she is an appendage to her father and must pass as Miss so and so, and after marriage she is Mrs. so and so. Even pieces of furniture have independent names but not so a female. She must lose herself in the person of her father or husband. Come to Islam and you find her a personality by herself. She has a specified share in the property left by her father, brother, husband and son which she can dispose of at will. So strict is the injunction laid down by the Quran in regard to the law of inheritance that while the non-observance of prayer, fast, etc. does not bring on the defaulter the odium of *Kufr*, any one transgressing the limits of the law of inheritance is dubbed a *Kafir* out and out.

As regards her marital rights, a female can find no better treatment than under Islam. It is true that Islam under some exceptional circumstances does permit the plurality of wives, but this permission is couched in a language which can admit of no two meanings. Says the Quran:

"And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four, but if you fear that you will not do justice (between them) then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course." (4 : 3.)

This amply illustrates the anxiety to secure from the husband unalloyed justice for the wife. Unfortunately the non-Muslims have not grasped the real significance of the principle, and day and night we find attacks being levelled against Islam on the score of this alleged weakness. A little careful consideration and impartial study will show that while other religions in a way sanctioned or tolerated secret polygamy and

even polyandry, Islam had the courage to face the situation and solve it squarely. Not long ago England was faced with a serious situation. The toll of death paid by England during the Great War created a serious disparity in the numbers of the males and females, and in order to tide over the situation the Parliament was faced with a piece of legislation sanctioning polygamy. But the ecclesiastical protests proved stronger than the national need of the time. I do not wish to go into the details of the results that follow from such a state of affairs because it is beyond the scope of this paper to say even a word likely to injure the feelings of even an individual, and so I take leave of this side of the question.

While allowing polygamy under exceptional circumstances, Islam has made provision for a divorce at the instance of the wife and for her remarriage in case of a divorce or death of the husband. No other religion had the fairness to be so just to the females and for the change in the angle of vision of other religions which came into touch with Islam, the entire world owes a deep debt of gratitude to it. It was through the influence of Islam that that noble son of India, Raja Ram Mohan Roy fought against the institution of *Sati*. The Arya Samaj, that reformed sect of Hinduism has approached Islam in accepting the doctrine of widow marriage, and this is another triumph of Islam. In this connection I must appreciate the Herculean efforts made by Dr. Gour, Mr. Sarada and others for ameliorating the position of the females by getting laws passed superseding or altering the rules of strict Hindu law in certain respects. This fact by itself shows that Hindu law in its pure form does not do justice to the claims of the fair-sex. Thus while on the one hand human agency has improved upon the text of revelations as in the case of Hinduism and Christianity, in the case of Islam it is the disregard of God's decree that has created this muddle. The suffragette movement of the West illustrates how pent up feelings led to bloodshed and unrest, and what the suffragists have failed to get in spite of so much agitation and loss of life and property was conceded voluntarily, nay ordained by Islam long before the pinch was felt.

CAPITAL AND LABOUR.

If we look into the disruptive elements of to-day we find that the great diversity in the distribution of wealth is one of the chief causes of the discontentment that has caused such serious upheavals as we witnessed recently in Russia and which bid fair to enact the same drama in several other countries. On the one hand there are people who are rolling in wealth and on the other we find millions who are literally starving. A nation that allows its sons and daughters to perpetuate such a state of affairs prepares the ground for a serious cleavage and bloodshed. Burke was cent per cent. right when he said "Hungry stomachs are a prolific cause of revolution." Long ago the world witnessed the scenes of the French Revolution the very mention of

which makes one's hair stand on their ends, and, we have even today the Communist movement gaining ground and threatening the peace of the world. All this is the outcome of the uneven distribution of wealth. Islam was the first religion and in fact the last too, to foresee this and to lay down a systematic policy which, if honestly followed, must result in a complete eradication of this fruitful source of agitation. If every Muslim contributes to the *Zakat* fund faithfully and if this fund is properly expended, after a few years you will have to make efforts to find a needy man. So far as this particular problem is concerned, there have been three great revolutions in the world that we know of. The French Revolution and the Russian upheaval were both prompted by Godless ideals and in spite of the extensive bloodshed that was occasioned by these mass movements, the world has in no way been brought nearer to the millennium. The third revolution was the evolution that Islam suggested and the pages of Islamic history show how this scheme worked for the uplift of humanity without even the use of a harsh word, not to talk of bloodshed. Mark the anxiety of the Islamic teachings to restrict within reasonable limits the human craze for wealth. It banned usury and thus closed the gates for the diffusion of the Shylock mentality. It prescribed a month's fast even for the rich so that they may experience the pinch of hunger and be attentive to the needs of the poor and the starving, and for the regular support of the infirm, it established the *Bait-ul-Mal*. All this it did without in the least curtailing a man's right to acquire personal property by honourable means. Can the world carve out another scheme with such far-reaching ideals?

NATIONALISM AND ISLAM.

Muslims in India are sometimes accused of lukewarmness or rather indifference in national affairs and it has been asserted that this is the result of the teachings of Islam. The reply is an emphatic 'No'. Not to talk of nationalism, Islam advocates internationalism by treating the entire human race as one family. In fact the religion of Islam is:

خنجر چلے کسی پہ تڑپنے ہیں ہم امیر سارے جہاں کا درد ہمارے جگر میں ہے

(The afflictions of every other man make me welter ; for, love for the entire world lies embedded in my bosom.)

History testifies to the proposition that Muslims went as conquerors but adopted the conquered country as their home. How the Indian Muslims came to entertain the ideas that they hold is a long story. When the Muslims came to India the inhabitants of the country treated them most uncharitably. In spite of their superior culture they were treated as untouchables. A dog universally treated as a dirty and an impure animal could get into the *Chaunka* of the Hindus and even partake with impunity of the dishes prepared for the members of the household but a Muslim's touch, nay his very shadow was enough to pollute the food. This propaganda

was so vigorously carried on that a Hindu child from his very birth was told to regard Muslims as *Malech*. The Muslims who came to adopt India as their home were face to face with a serious situation for years together. Human nature as it is, revolts against such a treatment and people who are subjected to such a treatment form a group of their own. As a proof of this assertion I refer to the tangle that is at present facing the Hindu leaders. The untouchables whom the caste Hindus now for political reasons claim as a part of their large community have, on account of the social boycott to which they were subjected, formed a separate block and claim to have nothing in common with the rest. Surely the untouchables have so far acquired nothing from the teachings of Islam except perhaps a sense of self-respect to make them adopt this attitude. It is the social persecution on the part of the caste Hindus actuated by a desire to retain the unfortunate untouchables as their menial attendants that has driven the latter to this position. This is exactly what happened when the Muslims realized that they were being denied even the bare rights of citizenship. They formed a separate block and subsequent events added to the rigidity of the same. The result is the unfortunate *impasse* that we are witnessing to-day. It is thus clear that the Indian Muslims were driven to their present position by the social boycott on the part of those with whom they came to live as brothers. Had they been treated differently they would have framed one solid block with the other communities in spite of the difference in religious convictions, for they are taught to join hands even with infidels in common matters.

WARS AND JIHAD.

I now come to a question which has been rendered very delicate by the critics who have not grasped it thoroughly. Allegations have been at times made to the effect that Islam preached Jihad and its followers revelled in wars. In order to get an insight into the true spirit of the laws of Islam on this subject I crave the reader's indulgence a little.

There was a time when some visionaries tried to bring about Utopia in this world by ruling out wars completely from the world's polity. But now such an effort can be regarded no better than following the will-o'-the-wisp. There are three motives in the main which can eventuate in wars, and these are self-aggrandisement, self-preservation and protection of the oppressed. A nation may feel quite contented and may have no ambitions for conquest, but it may be dragged into the arena on account of the insatiable appetite of a neighbouring people. Then again it may have to face a conflict just to protect a weak ally against the aggression of a stronger foe. If a nation does not respond to the last two calls it is either depraved or composed of cowards, and in either case can hardly pass for an ideal nation.

Before Islam, Hinduism preached the doctrine of Ahinsa, while Christ taught "Love thine enemies and forgive thine enemies", "when

you are smitten on the right, turn your left cheek" and, "give your cloak to the man who takes away your coat." So far as these mottos are concerned they can decorate any walls, but no nation can live by impracticable mottos alone. In the case of Ahinsa we find that Lord Krishna, one of the staunchest advocates of the principle had himself to plunge headlong into that fratricidal war in which his genius supported the Pandwas and his armies fought for the Kauravas. In fact the towering act of Lord Krishna was the training he gave to Arjun in the art of war with a view to making him kill his cousin Duryodhan and the sermons so administered are his greatest work.

Coming to Christianity we find that Lord Christ himself realised the hollowness of the doctrine preached by him and is reported to have said, "Think not I am come to send peace on earth. I come not to send peace but sword" (Math. 10, 34). "Then said he (Jesus) unto them. But now he that hath a sword let him take it and likewise his script, and he that hath no sword let him sell his own garments and buy one" (Luke, 22 : 36), and history shows that while his followers threw the first teachings to the winds, they carried out the behest in the latter teachings in letter and spirit. This shows that the author of the Sermon on the Mount realised that his gospel of peace could not be suitable for all times and he went to the other extreme ordaining for his followers that they could go about without clothes but not without a sword.

For over half a century Christian nations, though starving, have been making every provision for wars and the Great European War—that conflagration of the West which engulfed the entire world will stand as a monument of the world's expenditure on wars. The League of Nations has been endeavouring to reduce the chances of wars in the future, and the Kellogg Pact, the Washington Agreement, the World Disarmament Conference of Geneva and many other similar treaties effected in this connection have always exposed to human gaze the futility of these efforts directed at eradicating this necessary evil altogether. Why have all these conferences and treaties failed? It is because the root cause has not been reached. So long as the greed of nations to exploit others is there and is countenanced by others equally anxious to acquire world supremacy, this question cannot be solved. Even a man who runs can see that while the representatives of each nation make luscious speeches at these conferences for bringing about complete disarmament, to make wars impossible, the people whom they represent are busy spending huge sums on forging newer and deadlier weapons for effacing all other nations from the face of the earth. Study the budget of any country and you will find that by far the biggest item of expenditure is for the upkeep of military, naval and air forces. Is this the way to eradicate wars? In fact Dr. Sir Iqbal has correctly satirized the constitution and the aims of the League of Nations by saying:

مرفتد تاروش رزم دريس بزم کهن۔ مرد ملکان چهاں طرح نو انداخته اند
من اژدی بیش ندانم که کفن در سجدند بهر تقدیم قبور انجمنی ساخته اند

(In order to eradicate the evils of warfare from this ancient society the well wishers of the world have chalked out a new line of action. But I know that this is nothing but a pact of shroud stealers to divide the graveyard between themselves.)

Then again these treaties even if concluded are binding so long as a party does not feel strong enough to treat them as mere "scraps of paper". The pages of history bear testimony to the fact that as soon as a nation or a country acquired the strength necessary to exploit others, it turned its back on treaties solemnly entered into. It is thus abundantly clear that these efforts are based on wrong basis and since all roads do not lead to Rome, the desired results cannot be achieved. Let the comity of nations honestly adopt the laws of Islam with regard to wars and Jihad and they will find that this world which at present can be likened to a hell will turn into a paradise, wherein all men and all nations in obedience to the Quranic command :

(Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief) will go about their business unmolested physically or mentally by any body else. Will the nations of the world take a bold step and accept this invitation ?

Thus realising that war could not be entirely ruled out, Islam took the only possible step—that of regulating it with a view to reducing its terrors and horrors, and no polity based on common sense could have done better. We read in the Holy Quran :

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them. Those who have been expelled from their homes without a just cause except that they say : Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered, and surely Allah will help him who helps His cause ; most surely Allah is Strong, Mighty" (22: 40) And :

"And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children—(of) those who say : Our Lord ! cause us to go from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper" (4 : 75).

And :

"And fight in the way of Allah with those who fight with you, and do not exceed the limits ; surely Allah does not love those who exceed the limits." (2 : 190).

These are the verses that give permission to Muslims to wage wars and when analysed these lay down the following principles :

1. War is not permissible as an act of aggression.

2. War is permissible only where it is to be fought in the name of God.

3. When an enemy attacks, the Muslims have to come out in self-defence.

4. When any man or nation whether Muslim or otherwise commits acts of aggression against women whether Muslims or not or when cloisters, churches, synagogues and mosques are threatened to be pulled down, it becomes the duty of every Muslim to fight against the oppressor.

Note for a moment the cosmopolitanism of Islam. It does not restrict the use of the sword to the protection of the mosque only. On the other hand mosque is mentioned last of all and a Muslim may have to draw sword against another Muslim for the protection of the weak and oppressed and the places of worship of other religions.

5. In no case are Muslims to exceed the limits on penalty of incurring God's wrath.

It may perhaps be not out of place to make a passing reference to the passive resistance movement practised by Mahatma Gandhi. Times out of number the Mahatma has given expression to the view that this doctrine has been adopted by him because active violence is not within his competence. Fundamentally he is not opposed to bloodshed where it can lead to the goal. While leaving the shores of India to join the Round Table Conference, the Mahatma opined that if on his return the Indian youth thought that he had not played the game fairly, they would be within their rights to kill him and that this would be no violation of the rules of non-violence. Thus outwardly there may be a thousand claims to an abstract negation of bloodshed but in reality the laws promulgated by Islam are being followed by all advancing countries.

Then Islam had the benefit of seeing these teachings put into practice by the Prophet himself. The Prophet was in fact so keen on avoiding wars that at times his followers suspected a clothed confession of weakness in the terms to which their leader agreed. Study the life of the Prophet and you will find that on many occasions in spite of the fitness to take up the gauntlet, he accepted terms regarded as humiliating simply to avoid bloodshed. The flight from Mecca, the innumerable treaties with the non-Muslims and the peace terms accepted at Hudabia are ample proofs of this assertion. Where however the Prophet did accept a challenge; it was in self-defence, and when he came out victorious he acquitted himself so nobly that Bosworth Smith had to acknowledge, "I am not aware that the Saracens in their full career of conquest deliberately burnt a single city—whether as a precautionary

measure or to support their prestige or to glut their revenge " I shall refer here only to the conquest of Mecca. The Prophet had to leave Mecca, on account of the incessant persecution of himself and his followers. Not content with this, the Meccans tried to create trouble for him in Medina and for several years the Muslims were allowed no rest. When the Prophet came to Mecca on the occasion of the annual pilgrimage, he was denied access. But when by force of arms he conquered Mecca, see how he entered the city as a conqueror. Says Gibbon, "The return of Marius and Sylla was stained with the blood of the Romans; the revenge of Mohammad was stimulated with religious zeal, and his injured followers were eager to execute or prevent the order of massacre. Instead of indulging their passions and his own, the victorious exile forgave the guilt and united the factions of Mecca. The chiefs of the Koreish were prostrate at his feet. 'What mercy can you expect from the man you have wronged?' 'We confide in the generosity of our kinsman.' 'And you shall not confide in vain; begone. You are safe, you are free.' "

The noble example set by the Prophet was followed by the Muslims at all times and in all climes. About four hundred years after the Prophet's death, we find Salauddin engaged in a life and death struggle with the entire Christian world. But mark the nobility of character that loomed large inspite of the war period. Richard, the Lion-hearted, fell seriously ill during one of his struggles against Salauddin and his physician lost all hopes. Salauddin on hearing of this news sent his own physician along with precious medicines which cured the dying King. Jerusalem has witnessed several pitched battles between the Muslims and Christians and I leave it to Bosworth Smith to give in his own words the manner in which the Muslims behaved on being victorious. He says: "Jerusalem capitulated to Omar, the third Khalifa (Note: Umar was the second Khalifa) after a protracted blockade in the year 637. No property was destroyed except in the inevitable operations of the siege, and not a drop of blood was shed except on the field of battle. Omar entered the city with the Patriarch, conversing amicably about its history. At the hour of prayer, he was invited by the Patriarch to worship in the Church of the Holy Sepulchre, but he refused to do so for fear that his descendants might claim a similar right and so the freedom of religious worship, which he wished to secure to the inhabitants by the articles of capitulation, might be endangered. In the year 1099 the Holy City fell before the arms of the (Christian) crusaders after a much shorter siege. It was taken by storm, and (after a proclamation of general amnesty) for 3 days there was an indiscriminate slaughter of men women, and children; 70,000 Musalmans were put to the sword, 10,000 of them in the mosque of Omar itself This comes not from an enemy but from the monkish historian, an eyewitness and a partaker of what he relates, Foulcher of Chartres. Raymond of Agiles and Daimbert, Archbishop of Pisa, gave similar details, and all with approval. The city itself was pillaged; but the turn of the Saracens came once more in the year 1188. The breach was already forced, when the great

Salauddin retracted a hasty vow he had made to avenge the innocent blood that had been shed when the city had been sacked by the Crusaders, and took, not Godfrey de Bouillon but Omar for his model. No blood was shed, and the captives were allowed to ransom themselves, the Frankish Christians leaving the city, the Eastern Christians continuing to reside there in peace." Gibbon forgot to say that such of the captives who had no money to purchase their liberty were liberated at the expense of their victor, for the great Salauddin paid for them out of his own pocket.

As stated above Islam expects Muslims to be prepared for Jihad. But Jihad does not mean a wanton desire for blood as has been distorted by propagandists in India and abroad. What a picture of Jihad has been drawn by these propagandists is amply illustrated by Akbar in his well-known poem "برق کلیسا". After giving details of the charms of a young Christian girl whom the poet met one night in the Church he says :

عرض کی میں نے کہ اے گلشن فطرت کی بہار
تو اگر عہد وفا باندھ لے میری ہو جائے
شوق کے جوش میں میں نے جو زبان یوں کھولی
غیر ممکن ہے مجھے اُنس مسلمانوں سے
لس ترائی کی یہ لیتے ہیں نمازی بن کر
کوئی بننا ہے جو مہدی تو بگڑ جاتے ہیں
گل کھلائے کوئی میدان میں تو اُترا جائیں
مطمئن ہو کوئی کیونکر کہ یہ ہیں نیک نہاد
دشمن صبر کی نظروں میں لگاوت پائی
عرض کی میں نے کہ اے لذت جان راحت روح
|| شجر طور کا اس باغ میں پودا ہی نہیں
اب کہاں ذہن میں باقی ہیں براق و زعفر
|| ہم میں باقی نہیں اب خالد جانباز کا رنگ
|| یاں نہ وہ نعرہ تکبیر نہ وہ جوش سپاہ
جوہر تیغ مجاہد ترے ابرو پہ نثار
آٹھ گئی مفعول خاطر سے وہ بحث بد و نیک
موج کوثر کی کہاں اب ہے مرے باغ کے گرد
|| مجھ پہ کچھ وجہ عتاب آپ کو اے جان نہیں
جب کہا صاف یہ میں نے کہ ہو جو صاحب فہم
میرے اسلام کو ایک قصہ ماضی سمجھو

دولت و عزت و ایمان ترے قدموں پہ نثار
ساری دنیا سے مرے قلب کو سیري ہو جائے
ناز انداز سے تیوری کو چڑھا کر بولی
ہوئے خون آتی ہے اس قوم کے انسانوں سے
حملے سرحد پہ کیا کرتے ہیں غازی بن کر
آگ میں کودتے ہیں توپ سے لڑ جاتے ہیں
پائیں سامان اقامت تو قیامت ڈھائیں
ہے ہنوز ان کی رگوں میں اثر حکم جہاد
کامیابی کی دل زار نے آہستہ پائی
اب زمانے پہ نہیں ہے اثر آدم و نوح
گیسوئے حور کا اس دور میں سودا ہی نہیں
تنگدگی بندہ گئی ہے قوم کی انجمن کی طرف
دل پہ غالب ہے فقط حافظ شیراز کا رنگ
سب سے سب آپ ہی پر پڑتے ہیں سبحان اللہ
نور ایمان کا ترے آئینہ رو پہ نثار
دو دے ہو رہے ہیں کہتے ہیں اللہ کو ایک
میں تو تہذیب میں ہوں پیر مغان کا شاگرد
نام ہی نام ہے روزہ میں مسلمان نہیں
تو نکالو دل نازی سے یہ شبہ یہ وہم
ہنسے بولی کہ تو پیر مہم کو بھی راضی سمجھو

The conception of the institution of Jihad as conveyed by the non-Muslim propagandists is so distorted that we can not blame anybody

who has not made an independent study of Islam if he entertains the acutest repulsion against this religion. To be frank, if the teachings were to be as horrid as these are painted, 90 per cent. of the modern educated Muslim youths would have abjured their faith in favour of atheism, and perhaps I would have been in the foremost rank of the apostates. Since this question is rather of importance I shall have to deal with it as a separate clause.

The word Jihad has been derived from *Jahd* which means to exert yourself to the utmost. This term is used in Arabic in different connections but all convey the same sense. For instance, if you milch a cow of its last drop of milk it would be termed جهاد اللبن and if a man is extremely hungry he would be in a state of جهدة الطعام. If a people are forced to suffer a life of unbearable troubles and with a view to save themselves from the aggressors they make a revolt, they are supposed to have gone to Jihad. In fact it denotes a state of mind in which after undergoing untold sufferings, a man is forced to resort in self-defence to measures not necessarily warlike. In our daily life we find people saying that they wish to carry on a Jihad against drinking and smoking or against foreign goods. But this does not mean that they intend taking up arms against anybody. Thus by inculcating the spirit of Jihad, Islam rendered a great service to humanity. It substituted Jihad for *Harab* which means warfare pure and simple. I have quoted above a verse :

وقاتلوا في سبيل الله الذين يقاتلونكم ولا تعتدوا. إن الله لا يحب المعتدين.

All commentators are agreed that this revelation was made at the time when the Muslims had been subjected to unheard-of atrocities before the battle of *Badr*. Finding Mecca too hot for them on account of the incessant persecutions of the Koreish, the Muslims left their hearth and home and went over to Medina thinking that there they would have a peaceful life. But the Koreish falsified their hopes and moved towards Medina to efface Islam and Muslims from this earth. Under these circumstances a band of 313 badly equipped Muslims was ordered to seek Jihad against a well-trained and fully equipped army of 1,300 strong. The situation was so critical that seeing the enemies' prowess, the Prophet threw himself before his Creator and cried

اللهم إن أهلك هذا العصابة قلن تعبد في الأرض بذا.

(O my Lord! if this small band of thy worshippers is killed, there would be no body on earth to remember Thee for ever.) These circumstances clearly show what the term Jihad means and how it is to work in practice. It is an institution which enjoins on every Muslim to sacrifice his all for the protection of the weak and the oppressed whether Muslims or not. He is in duty bound to see that oppression and injustice, in whatever form, are stopped, and if in order to secure this end, he fights the aggressor, he is said to be engaged in جهاد في سبيل الله (Jihad

in the name of God). Not long ago some misguided Muslims of India were led to believe that Jihad had become a necessity for them. Did they take up arms against the Government? No, they quietly left their homes to seek shelter elsewhere. This amply illustrates that in spite of the influx of time and the wrong interpretation placed on the Quranic text by friend and foe, the Muslims still know what the term Jihad really signifies. Can any man with a shadow of justice in him still say that by laying down the institution of Jihad, Islam did anything besides curtailing the evils of warfare and is this not the greatest service rendered to the cause of universal peace? Jihad, in short, is an institution for the protection of the oppressed against the aggression of the tyrant and it is on this account that one who goes to Jihad is called *Ghazi* and holds a position far superior to one who has spent his whole life in prayer and meditation. I wish and pray that the entire world may accept this teaching of Jihad so that a lasting peace may be concluded in the world under which no man will be allowed to play the tyrant in any form. This will be heaven on earth.

TOLERATION AND PROPAGATION OF FAITH.

It has sometimes been asserted that Islam was propagated by sword and that this has created a gulf between Muslims and the rest. I can not go into details at this time but I make bold to challenge any man to prove the truth of this allegation. The Magna Charta of the freedom of choice of religion is contained in the Quranic text لا إكراه في الدين (There is no compulsion in religion). It may be that some misguided Muslims may have at times, misinterpreted the rule of the Quran but we have the unqualified testimony of Lothrop Stoddard who says, "The rise of Islam is perhaps the most amazing event in history. The closer we examine this development, the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith; Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam." Lothrop Stoddard calls it amazing. I would say that the rise of Islam cannot be styled as an amazing event. On the contrary if Islam with such high ideals of the brotherhood of man and the fatherhood of God were not to gain ground, it would have been an amazing circumstance indeed. The spread of Islam was occasioned by its intrinsic worth and by the chaste lives and selfless devotion of its votaries to the cause of humanity. In India it was through the saintly lives of divines like Khawaja Muin-ud-Din Ajmeri, Sayyid Ali Hajweri (Data Sahib), Qalandar Sahib and others, that Islam got numberless converts. Had Islam been propagated by force the suburbs of Delhi which was the seat of the Muslim Government for centuries together would have seen no non-Muslim to-day. But we find that Delhi and its suburbs are all populated by non-Muslims. Even now every day we find Hindus and Christians coming into the fold of Islam. Muslims are poor and powerless yet the teachings of

Islam are a magnet for all seekers after truth. It is no fantastic statement on the part of Bernard Shaw that before long the whole of Europe and England in particular, will turn Muslim. Has this statement emanated from this great thinker because any threat was held out to him by any Muslim potentate. No, he feels that the laws of Islam are the laws of nature and these must be accepted. Truly speaking, the majority of the Europeans are in fact Muslims. They are only shy of confessing it, or being still under the spell of false propaganda, they do not know that Islam is their religion. Every European that declares his conversion to Islam says that he has been a Muslim for years together although he did not know it.

LIFE AFTER DEATH.

This is one of the cardinal principles of Islam and its true conception is an important factor in moulding the life of man. Laws which have no sanction have no binding force and cannot command any respect. Thus in order to enforce the laws that I have discussed above, there should have been some sanction behind these and the life after death is the place or period when actions in this life are to be judged and reward or blame apportioned. Thus a Musalman can not turn his back on the commandments of the Lord as he knows that he is to answer for all lapses on his part. We are taught that from the time we get to the age of discretion every act of ours is being preserved, and that on the Day of Judgment we shall have the entire sheet placed before our eyes when we shall be given credit for good deeds and punished for bad ones. Thus from childhood a Muslim has to guard against evil. He is ordered to obey the laws of God. Every religion believes in the accountability of action but the results are different. A Hindu need not worry himself about his actions because under the laws of Manu the last period of his life, say after 60, is to be devoted to meditation and prayer when all sins of omissions and commissions will be withheld. Till he attains that age he can do what he likes. Similarly a Christian can forget all about the Day of Judgment because Lord Christ's crucifixion condoned the sins of all his followers. Not so in Islam. It does not set apart any period for seeking salvation and nor does it believe in the theory of atonement through others. Every man is responsible for his actions. Says the Quran :

مَنْ اهْتَكَىٰ نَأْمًا يَهْتَكِي لِنَفْسِهِ. وَمَنْ ضَلَّ نَأْمًا يَضِلُّ عَلَيْهَا. وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

"Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to his detriment only does he go astray; nor can the bearer of a burden bear the burden of another" (17: 15). To illustrate this the Prophet told his daughter Fatima that her parentage could not be an asset for her on the Day of Judgment. Islam believes in giving a practical shape to its teachings in every-day life. This is why in Islam there is no distinction between religion and politics and religion and worldly life. He who leads this life best is the best Muslim. A man who goes to the mosque five times a day, fasts throughout

Ramzan and even performs the Haj cannot be a true Muslim if as a citizen of the world he does not conform to the rules laid down by Islam and injures anybody physically or mentally. Says a mystic poet of Islam :


 هزار روزه و نماز هزار هزار روزه هر روز و نماز هزار
 هزار طاعت شبها هزار بیداری قبول نیست اگر خاطرے بیازاری

(Any amount of piety and meditation, a thousand days of fasting and a thousand prayers each day accomponied by a thousand wasteful nights of devotion will not be acceptable to the Lord if thou hast injured the feelings of one individual). This is why every Muslim from his very childhood must lead a life according to the injunctions of his religion, and not depend on the morrow which may never dawn at all. His day-to-day life must be a practical demonstration of the laws promulgated for his observance.

These are in short the teachings of Islam. To put in a sentence and as suggested by the Prophet in his saying: *لا ضرر ولا ضرار في الاسلام* Islam believes in "Help and not fight, assimilation and not destruction, harmony and peace and not dissension." Has any other religion done so much to bring about universal and lasting peace on earth and was it a mere flight of imagination on the part of the Prophet to adopt the title of *رحمة العالمين* (a blessing for the entire universe) that the Lord on High had conferred on him?

DANTE AND ISLAM

(BY DR. SH. INAYAT ULLAH, M.A., PH.D.)

Dante Alighieri (1265—1321 A. C.), the incarnation of Italy's genius, is the greatest figure in the Italian literature. He is not only the supreme poet of the Italian nation, but also the national hero of his country. He was at once the interpreter of her past and the prophet of her future. He wrote several works in prose and poetry, but is best known to the world at large by his immortal *Divina Commedia*, a long poem, in which he describes his imaginary spiritual pilgrimage. Led by the Roman poet Virgil, he passes through Hell and Purgatory to the earthly Paradise: from which his beloved Beatrice brings him, through the nine moving spheres of Paradise, to an anticipation of the Beatific Vision in Heaven. The whole constitutes a supreme work of art, depicting man and nature in the mirror of eternity and revealing the passions and motives of his contemporaries, as well as the characters of the men and women of the past, with whose souls he meets and speaks in his visionary journey through the three spirit realms. The splendour of his art and the incomparable beauty of his style on the one hand and his religious zeal and passion for righteousness on the other, make him the successor alike of the poets of ancient Rome and of the Prophets of the Old Testament.

The students and admirers of Dante have for long been interested in the question of the origin of his ideas and of the whole conception of the Divine Comedy. The Romance scholars of former generations, who had at the best only a slight acquaintance with Eastern literature, usually explained his ideas with reference to his Christian precursors or ascribed them to the fertile imagination of the great poet himself. It has, however, been the merit of the Orientalists to illumine the whole subject by making a comparative study of Dante's work and certain specimens of Islamic Oriental literature and establishing definite relations between the two, which not only clearly point to the indebtedness of Dante to Eastern sources, but also explain many of his ideas and passages in his

Comedy, which had not been properly understood before. Although the French Orientalist Blochet¹ and the Italian Prof. Gabrieli² have both written on the subject of Dante's sources and his relations with the Oriental literature, the work of Prof. Miguel Asin Palacios has proved the most important, and his arguments the most convincing in regard to this controversial subject. Prof. Asin, who has for many years past occupied the chair, of Arabic with great distinction in the University of Madrid and has made a life-long study of mediaeval Muslim philosophers and mystics and of the mutual relations and influences of Islam and Christianity during the Middle Ages, has almost conclusively proved by a comparison of many passages of the Divine Comedy with the works of Islamic writers (Ibn-al-Arabie in particular) that Dante was indebted to Eastern sources not only for the general conception of the Divine Comedy, but also in matters of detail. The result of the learned Professor's labours and researches are embodied a special monograph, entitled "La escatologia Musulmana en La Divina Comedia," which appeared in Madrid in 1919 and at once raised a storm of controversy in the learned world in general and in the circle of the Romance scholars in particular. This work has been translated into English in an abridged form by Mr. Sunderland (London, 1926) and also into French (Paris, 1928). A full summary of Prof. Asin's thesis was recently given by his young colleague Prof. Gonzalez Palencia in his excellent "Historia de la Literatura Arabigo-Espanola" (Barcelona, 1928)³ and it is translated here in the following paragraphs from the original Spanish for the benefit of those readers, who may be interested in the subject but have not the time or inclination to go through the larger works, mentioned above.

After several years of controversy and discussion in reviews and periodicals all over the world, the thesis concerning the sources of Dante, first enunciated and proved by Professor M. Asin Palacios of Madrid in 1919, is gradually making headway among the learned. The thesis is that it is the Islamic literature that holds the key to the greater part of the explained and the unexplained portion of the Divine Comedy, that is to say of the portion which the students of Dante explained by the ideas of his Christian precursors and of that which, being inexplicable, they attributed to the creative genius of Dante.

Prof. Asin found that the first Islamic model, which could influence the conception of the Divine Comedy, was the legend of

1. Blochet, E. *Les sources orientales de la divine comedie*, 1901.

2. Gabrieli, G. (1) *Intorno alle fonti Orientali della Divina Commedia*, 1919. (2) *Dante et l'Orient*, 1921.

3. The work is under translation by the writer of these lines,

the nocturnal journey (*isra*) of Mohammad to Hell and of his ascension to Heaven (*miraj*)—the legend which was widely current in popular version in the Islamic countries since the ninth century at least and had been enriched and poetized by theologians, mystics and literary men in successive centuries. In these legends, Mohammad or an ordinary mortal is, like Dante in his poem, the principal character of the journey, who relates the events and describes the scenery. Both the journeys begin at night and on getting out of a deep sleep. A wolf and a lion bar the way of the Inferno against the Muslim traveller, just as Dante is held up by a panther, a he-wolf and a she-wolf. In a luxuriant garden, between Heaven and Hell, which is the abode of the spirits, the Muslim is met by the poet *khaitaor* in the same way as the classical poet Virgil conducts Dante to the garden of Limbo, the abode of the heroes and spirits of antiquity. By Heaven's order, Virgil offers himself to Dante as a guide; Gabriel renders similar service to Mohammad.

The torments are also alike in both the Hells. In the Islamic Hell, adulterers are seen driven before violent storms of fire, and its first floor is represented, like Satan's City of Dis in the Italian poem, as an ocean of fire on whose shore are found tombs filled with fire. Usurers, like Dantean murderers, make useless efforts to gain the bank of a bloody lake. Like the tyrants and dishonest guardians of the Islamic Hell, the Dantean gluttons and robbers are tortured in different ways by terrible serpents.

The spiritual features of the Dantean Paradise are found in some redactions of the Islamic legend: colour, light and music are the descriptive elements used by both the travellers in order to suggest the supernatural character of the Beatific life. In each sphere, the heavenly splendour increases by degrees, until it dazzles the two travellers, who think they have been blinded and instinctively raise their hands to the eyes. Their respective guides, Gabriel and Beatrice, comfort them, till they receive more light from God and can contemplate with ease the brilliance of the heavenly splendour; because without this additional light, neither of the two could describe what he saw. Both ascend in space with the swiftness of the wind or the arrow, each conducted by a guide, who leads and comforts the pilgrim; satisfies his curiosity; instructs him and invites him to show his gratitude. And if on reaching the last stages of the Dantean ascension, Beatrice is substituted by St. Bernard, Gabriel also leaves Muhammad near the throne of God, to which he is raised through the ministry of a luminous garland.

The Dantean and Islamic ascensions coincide not only in their broad outlines but also in episodes of concrete vision. The gigantic,

eagle of Dante in the house of Jupiter, which is formed by the combination of myriads of angels and which flaps its wings and sings Biblical songs, is an adaptation of the gigantic angel in the form of a cock, which was seen by Muhammad, flapping its wings and chanting religious hymns. In both ascensions, the guides invite the two pilgrims to contemplate from the height of the heavens the world below, at the insignificance of which they greatly marvel. In both cases, the Beatific Vision is described in the same way : "God is a point of the most vivid light, surrounded by nine concentric circles, which are formed by close files of innumerable angels. The circle nearest to the focus is that of the cherubim." Twice does the pilgrim contemplate this grand spectacle ; once from afar, and again before the throne of God. The effects, produced by the Beatific Vision in their minds, are also identical in the two ascensions. At first, he is so much dazzled by the brilliancy of the divine focus that he believes himself to be blinded thereby ; but shortly afterwards, his sight becomes acute and perfect, so that he succeeds in penetrating to the interior of the focus and contemplating it with a fixed and continuous gaze. He finds himself unable to describe what he saw ; he only recollects that he experienced, a kind of spiritual ecstasy, preceded by intense pleasure.

And even the spirit, the allegorico-moral meaning, of the Divine Comedy was not new. The Sufis or Muslim mystics especially Ibn al-Arabi of Murcia in Spain, use like Dante the dramatic journey of a man, Muhammad, across the regions beyond the grave and his ascension to the heavens as a symbol of the regeneration of souls by faith and theological virtues. Both Dante and Ibn al-Arabi treat the journey as a symbol of human life, whose ultimate goal and supreme felicity consist in the Divine Vision, which no one can obtain without the guidance of theological faith. Natural reason by itself can lead man only to the first stages of the journey, which are symbolic of intellectual and moral virtues, but not upto the sublime mansions of Paradise, which are symbolic of theological virtues and are unattainable without illuminative grace. In some Muslim versions, the protagonist is not Muhammad, but an ordinary man, sinful and imperfect, whereby the Islamic pilgrimage sets up in itself, like the poem of Dante, two characters, the idealist allegory and the profoundly human realism,—which are apparently opposed to each other.

A considerable number of scenes, episodes and topographical details of the Divine Comedy, whose proto-types do not appear in the various redactions of the Muhammadan *Miraj*, have their precedents and models in other documents of the Islamic literature,

viz., the Quran, or the traditions describing the final judgment and the next life, or the doctrinal writings of Muslim theologians and mystics, who systematized and interpreted the documents of the Muhammadan religion.

Among all the Islamic thinkers, Prof. Asin points out the writings of the notable Muslim mystic, Ibn al-Arabi (1164-1240) as a possible model for the architecture of the Dantean Inferno. Dante, like Ibn al-Arabi, prefers circular or spherical forms; the infernal storeys, the astronomical heavens and the angelic choirs surrounding the focus of the Divine Light are described by the Florentine poet in the same way as by the Muslim mystic. The latter describes them likewise; and it is marvellous that the graphic sketches, which Dantists have been able to draw with the help of the descriptions in the Divine Comedy coincide exactly with those outlined in the Futuhat of Ibn-al-Arabi.

The identity of the plans establishes a definite relation between the model and the copy. It is impossible that this may have been a casual coincidence. Casuality is not the scientific explanation of historical facts. The historical fact before us is that Ibn al-Arabi in the thirteenth century, twenty-five years before the birth of the Florentine poet, has already given in four successive volumes of his Futuhat the designs of places beyond the grave, all conceived in circular or spherical forms, which represent the cosmos and its origin. Eighty years after, Dante gives us in marvellous verses a poetical description of those very places in the world to come. The topographical features of this description are so minute and precise that they enable his commentators of the twentieth century to represent them graphically by geometrical figures, which prove to be essentially similar to those traced by the mystic of Murcia six centuries ago. Without supposing that the latter was imitated by Dante, the identity between the two descriptions remains an inexplicable enigma or a miracle of originality.

Asin also points out other similarities in the topography of the Dantean places to the descriptions of Ibn al-Arabi. The Islamic *Aaraf* is, for instance, the proto-type of the Limbo; the *Gehennam* is the model of the Inferno; the *Sirat* is the pattern of the Purgatory, while the mystical rose was modelled after the Islamic tree of felicity (*Tuba*). In both descriptions, Jerusalem is the pivot on which revolves the ultra-mundane world; while above the town in a vertical direction rises the Heaven, the abode of the Divinity. The mansions in the Inferno and the Paradise are equal in number and are sub-divided in such a way that each infernal place is the antithesis of the corresponding celestial one.

Asin indicates many other analogies in episodes and scenes, which are sometimes identical. Among these may be mentioned the classification of the inhabitants of the Limbo and its moral punishment, which are similar to those of the Islamic *Aaraf*. The traitors suffer from the punishment by frozen ice, which is the counter-part of the Islamic *Zamharir*; the picture of Lucifer embedded in ice is like that of *Iblis* in the Islamic legend. In the end may be mentioned the spiritual description of the Beatific Vision, which produces intellectual clarity and ecstatic delight.

These images, symbols, descriptions and ideas like the Dantean clearly suggest the fact of imitation. But could Dante know the eschatological literature of Islam?

The religious legends concerning the world beyond the grave were well-known among the Spanish Muslims. The Mozarabes of Cordova and St. Eulogia knew of a life of Muhammad, which was a mixture of authentic and unauthentic traditions. The Archbishop of Toledo, Don Rodrigo Jimenez, used Arabic sources in his *Historia Arabum*, in which he gives an account of the Muhammadan ascension, *Miraj*. From him the legend passed to Key Sabia, who wrote his chronicle about 1260. A few years later we find it included in a book of the bishop of Jaen.

It is, therefore, not difficult that this legend which was so well-known in Spain, should have passed to Italy and become known to Dante, who finished the *Inferno* about 1306. It is not possible to point out the way, by which it actually reached him. Asin, however, suggests the name of Brunetto Latini, the teacher of Dante, who came to Spain, where it is reasonable to suppose, his cultured and curious mind passionately fond of knowledge was attracted by the brilliant Court of Toledo, which was very much under the influence of Arabian culture. For we know that he discussed with the translators of the school of Toledo and with the Christian and Muslim professors of the school of Seville, who also redacted his works, which included a translation of Don Rodrigo's *Historia Arabum*.

On the other hand, the mind of Dante as revealed by his works shows itself open to all kinds of scientific and literary influences. It is therefore inconceivable that he should have excluded from the sphere of his universal curiosity the Islamic culture, which was widespread in the Europe of the 13th century. In his works, 'Convivio' and 'Vita Nuova' he cites Arab astronomers and philosophers like Abu Ishaq al-Bitruji, Farabi, Ghazali and Ibn Rushd. It was only because of his sympathy for things Islamic that he passed favourable judgments upon men like Saladin, Ibn Sina and Ibn Rushd,



THE PROPHET'S TUNIC*

[PROF. CASTAGNE, PARIS]

When the Prophet had overcome the resistances opposed against the new religion by the town of Mecca and had triumphed over his enemies, he undertook the that mission devolved on Islam and sent some Ambassadors to the neighbouring people in order to convert them to the new religion.

In 628 of the Hegira, the Prophet, already recognized as the spiritual as well as the temporal head of Arabia, hurried forward the Ambassadors to the kings of the neighbouring countries to tell them to rally to the faith which had recently been accepted by his country.

It was during this year, commonly known as the "Year of the Ambassadors" that the sovereigns of the countries of adjoining "Courts", saw Arab envoys appear, armed with letters sealed with the Prophet's seal.

The welcome accorded to these Ambassadors was not always the same, and it was thus that the King of Persia, when reading the Prophet's letter, flew into a violent rage and destroyed it in the presence of the Prophet's envoys.

When this news reached him, the Prophet pronounced a few words saying that God would punish the country which did not

* Prof. Castagné of the French Foreign Office, Paris believes that the tunic now in the possession of Her Highness Princess Dayang Muda of Sarawak, now Khair-un-Nisa is the one which was originally sent by the Macaucas of Egypt as a present to the Holy Prophet. It is for some research scholars of Islam to discuss in the light of history how far the Professor's conclusion is warranted. Its reproduction appears elsewhere in this number.—*Editor*.

want to recognize the true faith, and that the treatment the King of Persia had given to his missive, would later be reserved by God for Persia. As a matter of fact, a short time later this prophecy was realized and Persia was conquered.

King Heraclius was surprised at receiving the Prophet's letter, but absorbed by war, took no further notice of it.

Some Ambassadors went to Abyssinia and finally, the Prophet appointed Atib Ibn Abbi Baltaa as delegate to El Macaucas at Alexandria. El Mecaucas was Governor of Egypt in the interests of the Emperors of Byzantium, but considered himself, and with just reason, thanks to the troubles which befell the Byzantium Empire, to be almost an independent sovereign.

El Macaucas received the envoys, talked with them for a long time, asked them different questions, kept them around for several days, and finally sent them back with gifts and a reply.

El Macaucas, being a Christian, and Governor for the Christian Emperors, was not able to decide upon his conversion to Islamism, or to impose this religion on his country.

Nevertheless, after having thanked the Prophet for sending delegates to him, he wrote :

"He (the Ambassador) is returning to you and I have given him to present to you two young girls of noble extraction, beautiful clothes, and a mule which I beg of you to accept."

We find numerous attestations which history gives us in regard to this Embassy, and certain historians have given a complete list of the presents which the Prophet received.

Amongst others, Abd-el-Rahman relates that after treating the Prophet's envoy with distinction, El Macaucas gave him some presents, a complete outfit of clothes (Kisoue), a mule (the mule Douldoul) and two young girls. The Prophet married one of them, Marie, who gave him a son Ibrahim, who died quite young.

In the 7th century, Egypt was celebrated for her materials, and Sovereigns as well as Governors had special weaving factories at their disposal which produced most beautiful stuffs for state clothes and grand ceremonies. It was from these materials that the tunics which were presented to the Prophet were cut. These

garments pleased the Prophet immensely: he preserved them with great care and one day he said to his disciples that he wished to be buried in the clothes which were sent to him from Egypt (Masoudi). Shiite as well as Sunnite religious tradition confirms the fact that the sacred tunics played a great part during the life—and even after the death of the Prophet.

In accordance with the divine command, he handed these garments to his favourite disciples after having first worn them for a certain time, which act conferred on them the "baraka" (blessing). In their turn, the disciples passed them down to their children and friends. (*Le Chatelier.*)

The History of the Badaouiya tells us that the Prophet often gave his own clothes to his relatives and friends. Thus Abou Bekr, Ali Ibn Abou Thaleb, Ahnas Ibn Malek and Omar received from him garments which they used after him. He gave a black caftan to a woman in recompense for a small service which she rendered to him. Again, Abdu-el-Rahman and Ali, charged with a perilous mission, received turbans from him by way of encouragement. Another time, he gave his coat to a poet who had written some verses against him, and later came to implore forgiveness by dedicating a beautiful ode to him. This coat is said to be the one which is to the present day preserved in Constantinople.

By the 1st century of the Hegira, any thing which had touched the person of the Prophet was already considered sacred and innumerable proofs exist confirming the great belief in the Baraka which was already strong among Mahomedans.

Moawia piously preserved the nails of the Prophet which, when he felt his end was approaching, he ordered to be ground to powder and placed in his mouth and eyes in order to facilitate his entry into Paradise. Mahommed's barber carefully preserved his hair, and even at the present day some hair from the Prophet's beard are still preserved in a casket in Constantinople.

Ali the favourite disciple of the Prophet having become 4th Khaliph, distinguished himself by his great honesty, by his courage and by his resolute attachment to the Prophet. After his tragic death, he left to his sons the precious souvenirs which he had inherited from the Prophet.

First Hassan then Hussein inherited these pious things from their father. After the death of his brother, Hussein who had the

honour to be the claimant to the Khalifat, thought it wise in 680, to be able to regain his rights by fighting. This epic, still commemorated to-day by stirring processions, has remained famous in history.

When Hussein received a delegation from the town of Cufa with more than 150 sheets of parchment covered with signatures, he sent his cousin to see that all was ready for his triumphal entry. On receipt of an affirmative reply which was carelessly made, Hussein set forth without knowing that on the same day his cousin had been beheaded by order of Yezid. Trusting in the justice of his cause, Hussein took the precious souvenirs with him which could justify his rights, and in which case he would stir up the faith in his followers and terrorise his foes. In fact, history relates that at the time of a battle engaged by Moawia against Ali, he won the victory by means of strategy. On the point of being beaten, he commanded his troops to fasten verses of the Koran on to their lances and thus indicate the arbitration of God.

Ali's troops did not dare to attack their adversaries for fear of committing sacrilege. Hussein departed taking with him the relics which were bequeathed to him by his father who had received them from the Prophet himself, and which on account of this fact possessed a powerful Baraka.

But instead of the triumphal glory which he thought to attain, Hussein fell a martyr, thus acquiring eternal glory.

In fact, having met the division of Yezid, which was sent to arrest him, Hussein refused to surrender and after 3 days' heroic resistance succumbed, his arms in his hand, with all of his companions.

Historians tell us that he was pierced by a lance and that his head was sent as well as those of his companions, to Yezid as a symbol of homage.

But, Yezid had no intention of killing Ali's son, and deplored the zeal of his general who was unable to capture him alive. In order to overlook to a certain extent the deplorable effect produced by the death of the Prophet's grandson, he gave permission to the survivors to take away with them the souvenirs and the body of him who had been their chief. He assigned Medina as their place of abode, and partly contributed to their expenses. It was at Medina that the Alide family lived for some time under the supervision of the Governor of Yezid, by receiving periodically material help from the latter's Court,

Lammens, in his excellent work on the reign of Moawia I and the Alides, has left us a striking picture of the true life and customs of the Alides in exile. It was Ali's son Hussein who inherited the souvenirs and relics left by his father and these were always handed down from father to son in the line of the 12 Imams.

After the disappearance of the 12th Imam, the Shiitic souvenirs were transferred to Persia to be piously preserved in purely Shiitic holy places.

Aspahan, Kerbela or Meched Hussein, Imam Hussein—such are the names of the Persian sanctuaries thenceforward known as places of extreme riches. In fact, the munificence of the Shahs of Persia as well as of many rich Persians, had ornamented its holy places with materials of infinite value, of precious jewels, of gold and of silver. It was said that all who were buried in the country surrounding one of these Holy Places, would more easily reach Paradise, this depending largely upon the distance which separated the body from the Mosque or Holy Place.

Caravans of pilgrims came to visit these sanctuaries and other caravans brought the bodies of the deceased who had expressed the pious wish to be buried in sacred ground.

The relics of Shiitic saints piously preserved in these holy places were from time to time transferred to safer spots, when they were threatened by some danger.

In the XVIIIth century, Persia was the seat of cruel wars with the Afghans, as well as a civil war which devastated the country for many years. In about 1723, an Afghan army besieged Ispahan which, after several months' resistance, was forced to compromise and accept the terms of the invaders. The Shah of Persia himself was obliged to give himself up to the mercy of the conqueror, and went in person to hand over the royal insignia. This event appears to have been the beginning of a series of risings and fights in the different provinces of Persia, which prepared the land for the activities of the sect of the Wahabis. This sect of austere fanatics, settled down in Yemen in about 1746.

Converted to their doctrine, the Emir of Nedj, Ibn Sa'oud, placed himself at their head and by degrees succeeded in obtaining possession of the different Holy Places of Islam. These followers considered that their mission was to purify Islam by destroying all which, to them, was idolatrous. Thus various different sanctuaries

were attacked by them, burnt or pillaged, and many were the relics which were destroyed by their hands. The pillaging of Imam Hussein has remained in history sadly famous for the atrocities which were committed there by the Wahabis and for the immense booty which was plundered by them.

Indeed, if this rigid doctrine of the purification of Islam was comprehensible to the heads of this movement, those who took part in the raids foresaw mainly the material benefits they could obtain in the nature of jewels, gold and silver. However venerated the relics were, they had no value in their eyes, but on the contrary, they were destroyed as objects of idolatry.

Brave in war, and leading a nomadic life, the Wahabis moved about very quickly and appeared where they were least expected. This extreme activity on their part, contrasted with the heavy and slow movements of the regular troops, explained their success.

At one time these successes were so important that Napoleon considered it advisable to enter into negotiations with them. Before the XVIIIth century, diplomatic relations between France and Persia were, so to speak, non-existent, and from one side and the other, the most absurd ideas were formed regarding their respective powers. It was especially the Catholic missionaries who were the first to bring European ideas to Persia and to send reports, more or less fantastic on what they had seen during their missions.

Documents preserved at the French Foreign Office give us an idea of the relations which existed between the two countries at the time of Louis XIV. By degrees, the importance of the regular diplomatic relations was felt and the Court of Versailles decided to send a regular Embassy composed of a great number of persons whose mission was to bring about a treaty with the King of Persia.

In 1707, this mission set forth under the command of Monsieur Fabre, and after many curious adventures, reached the Court of Persia. This unfortunate embassy lost its chief *en route* who was replaced by Monsieur Michel. It finally reached its destination attacked by disease and worn out with fatigue. Among the members of this Embassy was a distinguished man, a distant nephew of Jean Jacques Rousseau, who had requested from the King permission to join this delegation. A cultivated man, thirsting for knowledge, Rousseau took part in all the adventures of this Embassy, and finished by gaining the confidence of the Shah of Persia, of whom he became a great friend.

During the sieges of Isphan, previously mentioned, Rousseau was able to render a great service to the Shah of Persia by hiding and preserving from the terrible pillage which took place after the entry of the Afghan troops into Isphan, the most sacred treasures belonging to this sovereign. Assisted by a devoted eunuch, he hid the special casket belonging to the Shah which contained his precious jewels, with the promise to restore them one day to the legitimate heir to the throne. And indeed, when the Shah's son returned to Ispahan, Rousseau brought out the casket and restored it to him at an official ceremony.

The Shah was so moved by this act of honesty, that he descended from his throne, embraced Rousseau, promised him his friendship and presented him with a wonderful ring which he was wearing on his finger. He became an intimate friend of the new sovereign as he had been of his father. In his leisure he was able to study all questions which interested him and began to form a valuable collection which was later sold to the Museum of St. Petersburg by his son.

He married in Ispahan and had one son who, like himself, embraced a diplomatic career and succeeded his father in his official work and in his historical and ethnographic researches. A man of great talent, speaking perfect Persian, Turkish and Arabic and even composing verses in these languages, Rousseau soon became known as the author of many interesting works on the subject of Persia and a very distinguished orientalist, and corresponding member of numerous academies.

From 1801 onwards, the movement of the Wahabis became aggressive, and they attacked various Holy Places of Islam. Rousseau's reports abound in details of the atrocities committed by the Wahabis and it is possible to follow from these almost day by day the development of these movements. A great admirer of Islam and thoroughly familiar with the History of the Artistic buildings of Persia, Rousseau was considered by the Moslems as one of themselves and indeed, he took an active part in the unrest which at that time agitated the Moslem world.

After the terrible pillage of Imam Hussein, certain relics were transported for safer keeping to Imam Moussa and to other more defended places.

One day when the threats of the Wahabis became too menacing, his Moslem friends asked Rousseau to save and to carry

away a most sacred relic which would of necessity be destroyed by the fierce sect, should it fall into their hands.

It is known in history that there once was a relic consisting of a tunic, which had belonged to Hussein and was preserved in one of the Mosques at Ispahan. It is specially interesting to note here that in the middle of the last century, a German Historian attempted to see this relic whilst on a visit to Ispahan, but he was unsuccessful as he was told that the relic was always preserved in a closed box and no one could ever afford to see it. In view of this historical statement, several enquiries have been made in Ispahan—one in particular, by the well-known collector Monsieur Brasseur, French Consul in Ispahan. No trace of a tunic, however, could be found, as it was impossible to say when it disappeared from this town. Consequently the tradition of the Rousseau family in relation to the above-mentioned information, leads us to say that the tunic had probably already left the Mosque in about 1721—23, as we know it was taken to France in about 1806.

To resume: Rousseau accepted the mission offered him by the Moslems, and asked leave of his Ambassador, General de Gardanne. He left for France taking with him this precious relic. The boat on which he set sail for Marseilles was ship-wrecked and a part of the collection which he carried away with him was lost, but the casket which contained this relic was saved and brought to Marseilles.

When he reached Marseilles, Rousseau entrusted the precious relic to a lawyer to keep in safe deposit, and after a long career, feeling his end was near, he left it to his son with a recommendation piously preserved in the family. He told him that this precious tunic had belonged to the Prophet in the past, that he should preserve it with care and touch it only with veneration, that he should be prudent and not give it too much publicity in view of the excitability and fanaticism which ruled at this period over the Moslem World.

A diplomat like his father before him, he travelled a great deal in the Orient, studied religious questions and in his turn bequeathed this precious relic to his son. From father to son this relic was preserved in the family and finally reached Her Highness the Dayang Muda of Sarawak.

In the past, the British Museum hearing that one of the descendants of the famous collector Monsieur Rousseau, had preserved this tunic, offered him a large sum for it in order to

acquire it for the Museum. Rousseau, however, refused this offer and his children thus inherited this unique relic which offers an extraordinary interest from the point of view of history and religion.

It is interesting to note, by the way, that this tunic of Egyptian provenance, bears undoubtedly, traces of its origin. In fact the cut of this tunic, which has a slight resemblance to the Dalmatic, is Egyptian in origin, for the Arabs did not wear such short garments. The material of which it is made is of the family of "Byssus", known in Egypt during the first years of the Hegira, the secret of which has been discovered, thanks to the analysis made by a textile specialist. As previously mentioned, the Egyptian Government had at its disposition the finest weaving factories which produced ceremonial garments from precious materials, sometimes woven from fibres of shells. Other materials were made from fine linen which often resembled silk. It is to this last category of tissues that the material of which the tunic is made, belongs.

Handed to the Prophet's Ambassador by El Macaucas, it reached him with the gifts as above mentioned. Worn by the Prophet himself in order to confer on it the precious Baraka, this tunic was given to Ali who in his turn bequeathed it to his son.

Free of all inscriptions in its original state, the tunic was later ornamented—after the death of the 12th Imam—with artistic inscriptions comprising the whole Koran as well as the prayers of the 12 Imams. According to specialists this work must have taken 15 to 20 years to complete and was undertaken by a calligraphic artist of great talent. It is curious to study the pictorial composition of the ornamentation as well as of certain details of its execution. Indeed by studying attentively the ensemble of the ornamentation one is struck by the symmetry of the work which indicates an architectural idea. The sourates form detached compartments and even the small rosaces contain phrases of a complete prayer.

The Persian influence was especially known at the time of the Abbaside Khaliphs and it was undeniably under their reign that this precious relic was decorated and ornamented, to be deposited later on, in one of the sanctuaries of the Moslem World.

Thus, by an extraordinary chain of circumstances, this relic which has witnessed the history of Islam from its origin and was transferred from Arabia to Persia, has at last found a safe home in Paris; and it was capable of being made the object of deep study on the part of the finest connoisseurs on religious Islamic questions,

LIGHT AND LIFE A STUDY OF THE QURAN

(BY DR. B. A. FARUQI)

وَالَّذِينَ غَرَّتْهُمُ الْغُرَّةُ وَاللَّسْتُكَ نَهْطًا وَالسُّبْحُ سُبْحًا قَالُوا لَقَدْ تَدَبَّرْنَا
قَالَ بَرَاتُ امْرَأَ—

1. Behold those who are drawn and dive deep
2. And those who cheerfully go ahead.
3. And those who swim through.
4. Then those who excel others.
5. Then those who control.

—79; 1—5.

To uplift man and take him up to the highest pinnacle of success, even in the struggle of this earthly life is one of the missions of the message of Islam. How is this end to be achieved forms one most important theme of the teachings of the Holy Quran. There is no short cut to greatness and glory, no *hocus pocus* method of attaining to one's highest destiny. There is one definite pathway that leads thereto—the *Strat-i-Mustaqim*. Anyone who embarks on such a quest must strictly keep to that path; however rough and rugged, or he is bound to go "astray" and get lost in the wilderness. In this well-ordered universe, all things have been immutably fastened in the chain of causation. A desired end can not be achieved—so says the Quran—but by following the track chalked out by the hand of the Lord. The five verses that form the text of this lesson is one such chalking-out of the high-road to the highest destiny of man.

There are five definite stages along this high road, which one must attain to, if he wants to score success in any sphere

of life. *Wannazi'ati Gharqan* is the first stage. *Naz'a* means "to draw". *Gharq* means diving into something. Behold those, says the verse, who are so drawn or absorbed by the love of their pursuit that they dive deep into it. In other words, they cultivate an all-consuming passion for whatever they take in hand and are so thoroughly engrossed in it as to lose themselves. This is the very first thing that is necessary, if you want to achieve success in any undertaking. You must put the whole of your heart and soul into it.

This first stage, however, involves a constant effort on the part of man. He has to exert himself to draw aside from every distraction and concentrate on his object. This is not enough. One must step to the next higher stage described by the second verse, *Wannashitati Nashtan*. In other words, the work must cease to be work; it must become a pleasure in itself. There is to be no longer any voluntary effort in keeping one's mind on his work, as was the case in the beginning. Constant concentration on a particular thing begets love for the thing and the work in hand becomes a pleasure in itself. That is to say, one works for its own sake. Its pursuit becomes a source of pleasure. This is the second stage along the road to success—*viz.*, when work is no longer a drudgery but a positive pleasure.

Then comes the third stage, *Wassabih ati Sabhan i.e.* when one swims through his work. At a glance he understands the whole thing and he experiences not the slightest hitch or hindrance in the work. He becomes an expert who goes through his work as fast as one swims through water.

What happens, then, when a man has gone through all these stages? The result is: *Fassabiqati Sabqan, Falmudabirati Amra*. That is to say, such a man excels all others. Not only this, he is considered an authority, holding the control and direction of the whole thing in his hands.

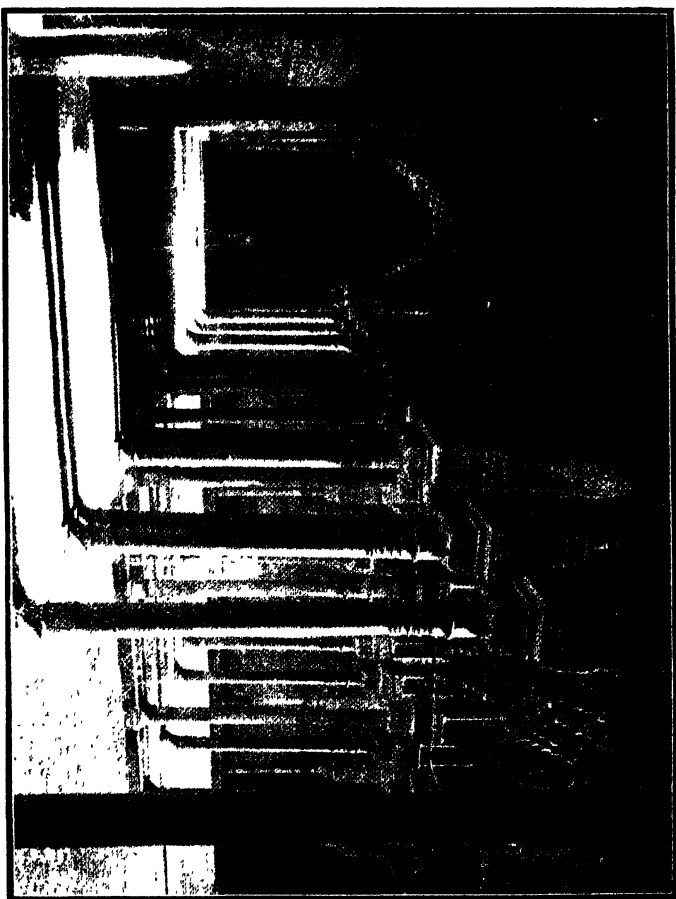
Thus, in order to get to the top-most rung of success, the Quran lays down five stages:

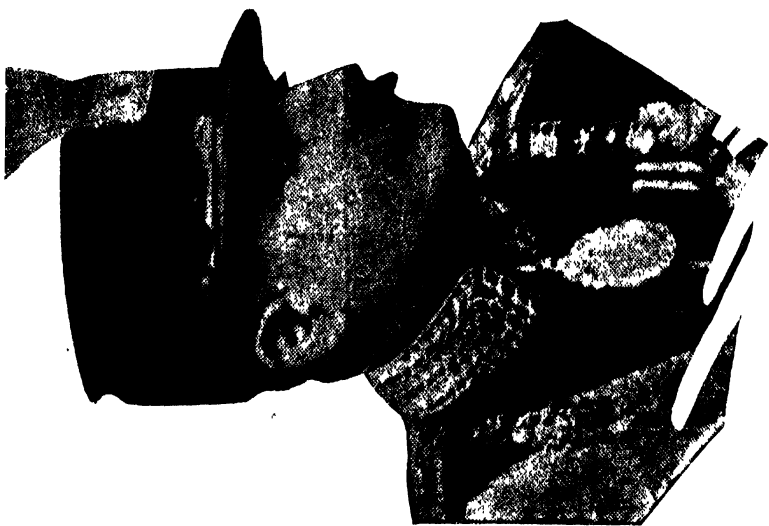
1. Thorough devotion.
2. Work as pleasure,

3. Mastery of work.
4. Excelling others.
5. Becoming authority.

It was along this up-hill road that the early sons of Islam, stage by stage, worked their way up to the temple of greatness and from a fallen people, became the builders of a mighty civilization, commanding the destinies of the human race for long centuries. Eschewing all their evil pre-Islamic ways and habits, they devoted themselves heart and soul to self-purification. Then in the cause of Truth, they cheerfully made sacrifices and laid their very lives down with smiles on their lips. Then they cultivated efficiency as a compact body, a nation. The result was that within a few decades, the mighty Roman and Persian Empires fell prostrate at their feet. Therein lies a lesson for those who are crying for Swaraj. Swaraj can not come as a free gift nor can it be had for the mere asking. It requires preparation on a national scale on the lines above chalked out. It must come from within along the various stages described above.

ALHAMBRA





H. M. RIZA SHAH,
Founder of Modern Persia.



GHAZI MUSTAFA KAMAL PASHA,
Founder of Modern Turkey.

CONTEMPORARY THOUGHT AND LIFE

Woman in Modern Russia

The current number of the *Hindustan Review* contains an article on Soviet Russia giving first-hand impressions of a traveller from that country. It will be of interest to the readers of the *Revival* to know how that much intricate as well as delicate social question of sex has been tackled by the Bolshevik :

The distinction of Sex has been abolished. Every Russian citizen, irrespective of sex, is known as "Tovarish" i.e., Comrade, and "comrade" has common gender. The element of sex is not allowed to enter into any matter, whatever it may be. A woman is eligible to enter into any avocation of life : civil service, factory labour, legislature, judiciary, and the executive, so long as she fulfils the necessary requirements of such department. The most striking instance of this equality is seen in the army. Russia has introduced compulsory conscription, and every man has to serve in the army between the ages 16 and 20. A woman is not so compelled, but she can, if she chooses, enter the Army, when her sex is not even enquired into as a matter of form. But what she is bound by Law to do is to get a training in the art of Self-Defence.

* * * *

Marriage

Regarding marriage and divorce, the article says :

One mistake which is often committed by the tyro is that on account of this sexual freedom, marriage is at a discount in Russia. It is nothing of the kind. Marriages take place in Russia just as everywhere else. Only the form is more simplified than in any other civilized country. Sacramental marriages in a church may be performed, but they are not considered legal. The place where legal marriages take place is the Office of the Registrar of Births, Deaths and Marriages. Both the parties have to appear in person before the Registrar, attest to one or two formal entries, sign their

names, and the "splicing" is done. The same office is utilised for divorce cases, but the routine is still simpler than in marriage. Both parties need not appear. Either party applying for divorce appears before the Registrar, goes through a few formalities, and the other party is divorced. Only a post card is sent to the other party giving the information. No questions are asked, no cause has to be shown. The whole transaction takes no more than ten minutes to be settled. The only occasion when it may at all be necessary to appear in a Court in divorce matters is when the two parties cannot come to a decision with regard to the custody of the children. Once this is amicably settled, no occasion arises for the State to know anything about it.

A woman lawyer sits in this Registrar's Office, giving free advice to the parties on all matters affecting Births, Deaths, Marriages and Divorces. There are posters and notices on the walls of the office containing helpful instructions in the combating of disease of all kinds, in eugenics, and other allied matters.

* * * *

Special Privileges

Rather than put married life at a discount, as the common impression goes, married women, the writer tells us, enjoy special privileges :

The chief centre of these privileges is the institution for the Protection of Mother and Child. It is a vast organisation comprising a number of things within one area. There is, for instance, a Maternity Hospital in each such Institution, where any woman expecting a child may live for a month before and a month after her delivery, the entire costs being paid for by the State. The fatherhood of the child is not enquired into. Peasant women are allowed to stay for nine months after their delivery. Then there is the Deserted Women's Home within the same boundaries, where a woman, abandoned by her husband or her own people, can be delivered of her child if she is "carrying", and in any case, trained in some productive industry, and is later employed in some useful occupation. A woman lawyer sits in this Institution, too, as in the Registrar's Office, surrounded by glaring instructive posters, and giving free advice on all matters affecting maternity to the parents.

* * * *

Care of Children

The greatest possible care is taken of the children by the State with the result that the Russian children are the healthiest and happiest in the world. Says the article :

Each child who is born in the Institution for the Protection of Mother and Child is allowed to stay there for four years from his

birth and all this time he is looked after most scientifically and carefully. *Creches*, kindergartens, play-grounds, parks, good food, free medical advice and medicines, and through it all, an earnest and systematic effort to make the child self-dependent—these are some of the general ways adopted by the State to ensure the growth of healthy and happy children. The Commissar of Health has always his eyes rivetted upon the entire juvenile population in Russia and any sign of deterioration anywhere at once brings on the spot the sanitary “brigades” who hold a sifting enquiry into the cause of the defection and bring about salutary improvements.

* * * *

Law and Order

Whereas in this country as in the rest of the world, the accused in a criminal case has to arrange for his own defence at his own expense, under the Soviet system, it is the State which supplies free legal advocacy both to the prosecution and the defence :

The Law-courts are of little importance in Russia. The reason is, that the main plank of the law, the Civil Courts, have become of nominal significance owing to the practical absence of private proprietorship. There are the Criminal Courts, which carry on the work of punishing malefactors as in other countries. Lawyers, however, are truly officers of the State, and they have to work for the parties without charging any fees. The maximum penalty in Russia is ten years' imprisonment, and that is only for capital offences. Capital punishment has been abolished in Russia, except for State offences.

* * * *

The Quran in Turkish

Commenting on the new Turkish Translation of the Quran Sir E. Denison Ross writes to the *Observer* of London :

It may be of interest to your readers to learn that copies have now been received from Constantinople of the “Qur'an” translated into Turkish by Ismail Hakki, together with a short commentary in the form of foot-notes and printed in Latin characters. The text is well set in bold leaded type, and the whole style and appearance of the book is admirable.

This marks a notable step in the direction of unorthodoxy in Islam; and the full significance of this literary event should not be overlooked. Hitherto it has been regarded as an act of impiety to issue a translation of the Qur'an unaccompanied by the Arabic text ;

and until comparatively recently even the lithographing of the text was a subject of scruple with strict believers. This scruple accounts for the existence of so many modern manuscript copies of the Qur'an.

Now we have for the first time a translation in an Oriental language, printed and unaccompanied by the original. The need for this Turkish version of the Qur'an was the obvious result of the adoption of the Latin alphabet and the ban on the Arabic script. A generation was arising which, being ignorant of the Arabic alphabet, was unable to read the original Qur'an, quite apart from understanding it.

Nothing can better illustrate the dissimilarity of the Arabic and the Turkish languages than the familiar expression, "Bismillah ir-Rahman ir-Rahim," which occurs at the beginning of every chapter: "In the name of God the Compassionate and the Merciful." In Turkish this runs: "Esirgeyen bagisliyan Tanri adiyle," thus exactly reversing the order of the words, and one wonders whether, should pious Turks take to the exclusive use of the Turkish version, the familiar expression, "Bismillah," which is used as grace before meals and for so many other occasions, may not die out, and be replaced by "Tanri adiyle".

* * * *

Afghanistan under Nadir Shah

In a lecture in Lahore on the "Reorganization of Afghanistan," Mr. Jamal-ud-Din Ahmad of the Afghanistan Educational Service, surveyed the recent history of that country, the revolution, the coming of King Nadir Shah to the throne and the progress since made. As reported by the *C. & M. Gazette* of Lahore, the speaker observed:

Muhammad Nadir Shah returned to his country on March 11, 1929 and was proclaimed King in October 1929. From then the work of reorganisation commenced seriously. The task had been a colossal one, but a great deal had been accomplished.

As regards the Army, there had been recruitment, enhancements of pay, better equipment had been supplied and superior training afforded and the general fortification of the frontier had been taken in hand. The purging of the Civil Services, together with the proper selection of officers, and the proportionate representation of all classes, tribes and creeds had been another step in this campaign of reorganisation.

The financial aspect of the reorganisation, the lecturer continued, had been marked by the stabilization of prices, and the balancing of the Budget. Communications had been vastly improved by the construction of good roads and bridges and a proper supply of petrol was available. All Government buildings and historical monuments had been restored. Commerce, industry and agriculture had made rapid strides and a trade agency had been set up in London. New factories, mines, hydro-electric schemes and irrigation works had been commenced ; and with these the development of waste lands and forests began.

The education system had undergone rapid changes as well. Educational institutions had been re-opened, State scholars had returned from France, Germany, Austria and Turkey, others had been sent to India, England, Sweden and the United States.

As regards the new constitution, Mr. Jamal-ud-Din explained that this comprised a National Assembly and a second Chamber, the Cabinet being responsible to the Assembly. He pointed a very bright future for Afghanistan under the reforms.

Suppression of Church in Spain

Ever since the rising of the present Republic on the ashes of a Medieval monarchy, there has been a systematic campaign of repression against the Catholic Church. The *Examiner* a Catholic Weekly of Bombay, thus deplores the state of things :

The Minister of Public Instruction in Spain has signed the decree suppressing religious instruction in all the secondary schools. With a stroke of pen the whole traditional basis of the education and upbringing of Spaniards has been destroyed. The source, from which sprung the motive power which has ever been the dominating influence in the lives of the countrymen of St. Dominic and St. Vincent Ferrer, of St. Teresa and St. Ignatius, has been hedged round and actually cut off from all the schools of the country.

Perhaps the situation can be best illustrated by explaining the position with regard to the hospitals. It decreed that the Sister of Mercy and the Sisters of Charity must leave and be replaced by lay nurses.

The dissolution of the Jesuits has already occasioned the Government sufficient expense. In the one case of the College of Chamartin, outside Madrid, professors have been appointed to take over the school and take over the classes, but there is an entire absence of pupils. And this in spite of the reduced rates which the

Government offered to attract parents to continue sending their children there. Meanwhile, the classes which are given free by Catholics in Chamartin to replace those given by the Jesuits are well attended.

Meanwhile, members of Religious Orders are subjected to repeated acts of petty tyranny all over the country. This position is much relieved by the activities of the Association of Relations and Friends of Religions, which is spreading all over the country and is gradually growing in power and influence.

A case in point is that of the community who live in the famous Monasterio de la Luz, in Murcia. It consists of some seventeen members, who live a life similar to that of the ancient hermits. They chant the holy office and devote themselves to agricultural labour of all kinds. Their term of occupation of the monastery should not expire till the year 1934, yet, the municipality ordered that they should leave immediately. The case was taken up by the Association, and the municipality was forced to withdraw the order of expulsion.

* * * *

Power-Nationalism

The *Dawn* of Hayderabad publishes the following summary of Prof. Vaswani's address before a gathering of youth :

Modern states, he said, were power-states, not culture-states. In the days of Asoka, a culture-state was built with the result that the state revenue was largely spent, not on the army, but on education and the welfare of men and animals. A new culture-state could not come into existence until the fear of war was abolished. Modern states were dominated by will-to-power. It was so natural to think of power in a world of aggressiveness and violence. The army and the navy were a heavy tax on the people.

Vaswani proceeded to discuss different forms of "power-nationalism". An important instance of it was the nationalism of Rome. Power-nationalism often was self-assertive, self-conceited, egotistic. Romans had a fine feeling,—a "feeling of piety" for Rome, "the city of the forefathers". But Rome's patriotism culminated in an aggressive military organisation. The Jews were very patriotic; but they thought they were "the chosen people". Arabian patriotism rose above nationalism and embraced Muslims alike of Asia and Europe as brothers; but the basis of this brotherhood was at best a creed; the non-Muslim was not a brother! The

nationalisms of modern countries had, largely, a racial basis; Europe had suffered much from the "Race-Gospel". Books had been written to show that only the white, Nordic races were destined to rule, and that the non-white races were unfit for Swaraj!

Power-nationalisms, thus became narrow. It was true they communicated an impulse, an emotion, an energy which inspired some great deeds and some truly fine "poetry of patriotism", and threw up some remarkable men like Napoleon and Garibaldi. But there was the other side to the picture. Power-nationalisms were responsible for wars and violence, for domination and exploitation of the weak. A new age was dawning. It asked for a new type of nationalism; power-nationalisms must go. A new humanistic nationalism was our need. Nations were meant to be members of one common Humanity. Nationalism should be not abdicated but sublimated, not abolished but re-interpreted in the light of the ideal of Humanity. India must be free and strong in order to enter upon her world-mission and discharge her *dharma* to Civilization in the new age.

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Turkey's Three Year Plan

According to a *Reuter's* Constantinople message, Turkey, following the example of Russia's "Five Year Plan" has embarked on a three year industrial plan. The message adds:

She has obtained credits from Italy and Russia totalling about 50 million Turkish pounds as the result of the recent visit to Rome and Moscow of the Turkish Premier and the Finance Minister and money will be largely used to finance the scheme which, it is understood will embrace textiles and agricultural machinery.

Italy's credit amounts to 32 million Turkish pounds of which one-third will be paid in cash, one-third will be devoted to the purchase of machinery and materials for the development of new industrial enterprises and one-third to pay the Turkish Government's debts to Italian concerns. Credit from Russia is largely in the shape of agricultural plant.

* * * *

Slavery in Christian Abyssinia

According to the *Guradian* of Madras, a Christian Weekly, slavery is still rampant in Abyssinia, notwithstanding

the fact that it has been a Christian country for the last 1,500 years:

The Emperor of Abyssinia has informed the Anti-slavery and Aborigines Protection Society that it would be possible to end slavery in his territory within 15 or 20 years. Abyssinia is said to have about a million slaves out of the estimated total of 5 million slaves in the world. Its total population is said to be about 10 millions about half of whom are Christians. The country was converted to Christianity in the fourth century, so that now it is estimated that a quarter of the adult male population are priests, monks or deacons and a third of the land belongs to the Church. But domestic slavery has been a recognised institution and the fact that much of the power is wielded by feudal nobles and chiefs has made it difficult to abolish slavery speedily. Abyssinia's admission into the League of Nations in 1923, gave that body an opportunity to initiate measures for the abolition of slavery in the whole world and Emperor Ras Taffari himself passed an Edict the following year providing for the gradual emancipation of slaves, beginning with the children born of slaves. The League's efforts have not proceeded far. It promoted the Slavery Convention in 1926 which was signed by several countries including Abyssinia. Since then not all the signatory nations have ratified the Convention and it has been left practically to their sole will to carry out what measures they thought best to abolish slave trade and slavery. The signatories including Abyssinia have steadily resisted the attempt in the League Assembly to appoint a Permanent Commission and an international office to supervise the progress against slavery. The League is therefore content to collect what information it can from its members. What happens however is as Lord Cecil told the Eleventh Assembly in 1930, no member would be inclined to take so self-denying an attitude as to expose the state of affairs in his country. Under these circumstances, the Emperor's assurance published last week is of great value and should strengthen the hands of the League of Nations to press other members for action.

BOOK REVIEWS

Jawed Nama by Dr. Sir Muhammad Iqbal, Lahore, India.

This is the latest production of classical standard that Dr. Iqbal has added to world literature. As usual he has chosen the vehicle of Persian for the flights of his poetic fancy. Whereas in his last great work, the *Zabur-i-Ajam*, the Doctor was obviously inspired, in respect of general plot and plan, by the model of Goethe's *Diwan*, the conception in case of *Jawed Nama* comes from the *Divine Comedy* of Dante, the great Italian poet. Like Dante, Iqbal, wafted heavenward on the wings of poetic illumination, visits various planets, meets and talks to various departed souls and in the garb of this dialogue, throws light on some of the most burning and perplexing topics of the day, social, moral as well as political.

Latest research as to the sources of the *Divine Comedy* has established the fact beyond doubt that Dante owed his conception of his celestial drama to the idea of *Miraj* (ascension to heaven of the Prophet Muhammad) and similar spiritual experiences of other Muslim saints and savants, especially the *Futuhati Makkiyya* by Ibni Arbi and *Risalatul Ghafran* by Abul 'Ala. The *Miraj* idea has been very common in Islamic literature. The *Hadith* gives minute details of the Prophet's celestial journey, his visits to Heaven and Hell, his meeting various departed souls and of the things he saw there. Likewise good many Muslim sufis claim to have risen to these spiritual heights and lifted the curtain off some of the deepest mysteries. The *Miraj* of Bayazid Bustami and Mohyiddin Ibni Arbi are well-known. The latter, taking two men for his guides, one a philosopher, the other a religious scholar, roams about the various places in the heavens and throws flood of light on most intricate questions in a way as if he received it by direct illumination at the moment of his *Miraj*. Recent-most research in Europe, especially by Prof. Asin the well-known orientalist of Madrid University has traced the conception, even the descriptive details of Heaven, Hell and Purgatory to these Islamic ideas which, through the channel of Spain found their way into Christian literature and influenced Dante. This discovery of the obligation of the Italian Poet to Islam for his monumental work which revolutionized the entire outlook of Christendom and became the harbinger of the dawn of a new era of revival in Europe, naturally turned the attention of

our Dante of the East towards adopting a similar method for subjecting modern values and standards to the search-light of criticism and showing the path to a better and higher order of society. *Jawed Nama* is thus, as a matter of fact, the *Miraj Nama* of Iqbal, describing the heaven-ward flight of the poet and in that symbolism giving a comprehensive survey of contemporary life and thought.

It may be of interest to ascertain why the author has chosen the name *Jawed Nama* for what is essentially a *Miraj Nama*. We understand, the choice has been determined by three considerations. Firstly, *Miraj Nama* carries a rather limited significance and would, if adopted, have limited the poet's vision to the sphere of religious experience. *Jawed Nama* gives him a wide berth and he is able to give the fullest rein to his fancy and traverse and explore all sorts of realms—social, moral, political. Secondly, *Jawed* is more in keeping with the main message of the work—viz., the secret of existence. And thirdly and incidentally, also because at the end the poet has addressed some lines of guidance and advice to his young boy, *Jawed* and through him to the entire rising generation.

Six hundred years after the Prophet's *Miraj*, Dante gave humanity his *Miraj*, the *Divine Comedy*, exposing the weak points of his age and illumining the path to a higher social order. About six hundred years have elapsed since the Italian Poet's *Miraj* when Dr. Iqbal gives the world a new *Miraj*, reviewing old values, recasting, remodelling and re-shaping human ideas and ideals in the light of modern-most scientific research.

Whereas in the case of Ibni Arbi and Dante, their heavenly excursions extend to seven planets and beyond these to Heaven, Hell and Purgatory, Iqbal contents himself with visiting six planets and does not go anywhere near Hell or Purgatory. Instead of the seventh planet he goes towards what he describes as اسوئے انلاک i. e., *Heavenward*. And this for the reason perhaps that he wants to give new conceptions of Paradise and Beatific Vision and to reveal new truths and secrets. The souls he wants to show as hellish are shown in the planet *Zuhul* where they are weltering in a sea of blood. These are not the common sinners in the 'religious sense of the word, they are generally the souls that were guilty of treachery against their own nations and motherlands and as such are rejected even by Hell as too despicable.

To come to the subject matter of *Jawed Nama*. The book opens with a *Munajat* and a *Shakwa* i. e., a supplication and a

plaint. The very first complaint that Iqbal brings against God before God is the deprivation of man in this "world of many colours" of what the poet calls *ہم نفس* i.e., "a kindred soul" :

آرزوئے ہم نفس مے سوزش نالہ ہائے دلنواز آموزش
لیکن ابن عالم کہ از آب و گل است عے توان گفتن کہ دارائے دل است

"The longing for a kindred soul keeps him burning, teaching him heart-enrapturing tunes.

"But this world which is made of water and dust—who can say that it possesses a soul too?"

This world of *لیل و بہار* i. e., night and day is not at all to the poet's liking :

ابن چہ حیرت خانہ امروز و فر دہ ساحتی

"What is this wonder-house of to-day and to-morrow which Thou has created?"

The complaint is followed by the supplication :

اے خوش آروزے کہ از ایام بیست صبح اورا نیمروز و شام نیست
اے خدا رزنی کن آن روزے مرا وار ہاں زمین رزے سوزے مرا

"Happy the day which is not of Time, whose morning knows no mid-day and no sunset.

"O God! Grant me that day and set me at large from this day which has no fire in it."

In other words the poet is fed up with this spacial time and longs for a kind of "day" such as :

روشن از نورش اگر گردہ روان صوت را جوں رنگ دیدن مے توان
غیبہ از تاب او گردہ حضور نوبت او لا یزال و بے مرور

"So that souls may get illumined from its light and sound may become visible like colour.

"The unforeseen may become present through its lustre and it may know no change, no end,"

Then comes the second great complaint. Man whom God made the Lord of creation for whom He created the whole universe and who was made the recipient of "علم الأشياء" i.e., knowledge of things—that self-same masterpiece of His hand has been denied a glimpse of His own face :

اے ترا تیرے کہ مارا سیدہ سفت حرف ادا عونی کہ گفت و با کہ گفت ؟
 رزئے تو ایمان من قرآن من جلوہ داری دریغ از جان من ؟
 از زیان صد شعاع آفتاب
 کم بے گردد مناع آفتاب

"Oh ye whose arrow has pierced my breast, Who said the word
 "Call Me!"* and to whom did He say so ?

"Your face is my faith, my Quran; do you withhold a glimpse of you
 from my soul ?

"The loss of a hundred rays of the sun, takes away nothing from
 the wealth of the sun."

It is not enough to be blessed with knowledge and wisdom.
 That for which the heart burns and which is inaccessible is a
 glimpse of His face :

بے تجلی زندگی رنجوری است عقل مہجوری دین مہجوری است

"Without illumination, life is but a malady, reason, a deprivation
 and religion, a coercion."

Once more is the supplication for life eternal repeated :

آئیم من جاردایی کن مرا از زمینی آسمانی کن مرا

"I am but a transient being; make me eternal. From an earthy
 creature make me a heavenly being."

Once more is the lack of "a kindred soul" complained of :

بحرم و از من کم آشوبی خطا است آنکہ در قعرم فرود آید کجا است

"A sea I am and it ill-behoves me to be without waves.

"Where is the one who should plunge into my depths ?"

* "And your Lord said; Call me and I will respond to you."—The Quran (40 : 60)

The poet is utterly despaired of the older generation and looks forward to the coming generations to hearken his message :

من کہ نو میدم زبیران کہن دارم از روزے کہ مے آید سخن
بر جوانان سهل کن حرف مرا بہر شان بایاب کن ژرف مرا

“Disappointed as I am in the old men, I have my words for the day which is coming ;

“Grant Thou that my word may become easy to the young and make fathomable my sea for them.”

Heaven's rebuke to earth

After *Munajat* comes the rebuke which heaven flings down to earth :

خاک اگر ابود شد جز خاک نیست روشن و پائندۂ چوں افلاک نیست

“Dust, even though it may become the mount Alwand is after all dust.

“Neither is it bright nor lasting like the heavens.”

Hearing this reproach, the earth complains to God of its “زادسوئے گردن”, i.e., lightlessness. From Above or “از آسمان” as the poet puts it comes the voice of consolation :

ایہ ایمینے از ایمانت بے خبر غم مغرور اندر ضمیر خود بگر

شستہ از لوح جان بغش آمید؟ نورجان از خاک تو آید پدید!
عقل آدم بر جہاں شبغور زند عشق او بر لامکان شبغور زند

“O custodian (of trust) who are unaware of your trust ; grieve not, just look within yourself.

“Have you washed your heart of all trace of hope ? Why, out of your dust will spring the light of the spirit.

“The intellect of man will make a night-attack on the universe ; his love will make a night-attack on the Abode-less.”

This rebuke of heaven is followed by the response of the earth. Here the theme attains to a most important stage. As if to vindicate the position of Mother Earth, against the fling of heaven, one of her

sons, the poet girds up his loins to invade heaven and subjugate it. This is how the march to heaven begins. The poet is in a mood of thirst "تشنه" and "در از کنار چشمه سار" i.e., away from the fount of life. In this mood, the song of Maulana Rumi spontaneously comes to his lips, two lines of which are :

دی شلیخ با چراغ همه گشت گرد شهر کز دیو و دد ملولم و انسام آرزوست
گفتم که یافت می شود جسته ایم ما گفت آدکه یافت می شود آنم آرزوست

"Yesterday the Sheikh was roaming about the town, candle in hand. Of giants and beasts, he said, I am grown sick and for man I am looking.

"Said I: This can not be had, much have I searched. Said he what can not be had, *that* exactly is what I long for."

In the meanwhile the sun goes down the western horizon and in the gathering darkness, from behind yonder hill, lo! there emerges the soul of the great Rumi :

روح رومی پرده ها را بردرید از پس که پاره آمد پدبذ

"The spirit of Rumi pierced through the certainties and from behind the mountain, there appeared a block."

For a while the poet stands stunned by the unearthly splendour of the face of the sage and when he comes round, he confronts him with a volley of philosophic questions. What is موجود (existent), he asks? What is ناموجود (non-existent)? What is محمود (good), what is نامحمود (evil)? The Rumi's spirit thus unravels these knotty questions :

بر مقام خود رسیدن زندگی است ذات را بے پرده دیدن زندگی است
مرده مومن در نسازد با صفات مصطفی راضی نه شد الا بذات

"Life consists in attaining to one's destined place and in beholding God without a mask.

"A Believer never contents with His attributes; the Prophet was not satisfied but with the person of God."

The poet's soul flutters for a glimpse of the Divine and impatiently asks :

باز گفتم پیش حق رفتن چسان؟ کوه و خاک و آب را گفتن چسان؟

"I said : how could one reach the presence of God.

"How could the elements be pierced through."

The reply comes that just as man came into this world at birth, in like manner can he go out of it :

گفت اگر "سلطان" ترا آید بدست می توان انلاک را برهم شکست
 نکتہ "الا بسطان" یاد گیر درده چون مور و ملخ در گل بمیر
 از طریق زادن اے مرد دکو آمدی اندر جهان چار سوے
 ہم برون جستن بزادن می توان بندها از خود کشادن می توان

"Said he : "If you obtain power, you can shatter the very heavens.
 "Remember the Quranic point 'But through power,'* otherwise, like worms must you perish in the dust.

"Through 'birth,' O good fellow, have you come into this world of four directions.

"Through 'birth' too can you spring out of it and break loose the chains off yourself."

The questions and answers go further on and Rumi explains the significance of this new "زادن" or birth. The power of intellect and love are discussed and the ways and means to control time and space, taught. Light is also thrown on the relation between mind and body and the significance of *Miraj* explained :

چیست حاس ؟ جذب و سرور و سوز و درد ذوق تسخیر سپهر گرد گرد
 چیست تن ؟ بارنگ و بو خو کردن است باعقام چار سو خو کردن است
 از شعور است این که گوئی از دور دور چیست معراج ؟ انقلاب اندر شعور
 انقلاب اندر شعور از جذب و شوق و ارهاط جذب و شوق از تعصب و نفوق

این بدن باجان من انباز نیست
 مشیت خائے مایع پرواز نیست

"What is spirit ? Why, it is absorption, inward delight, burning and anguish ; the longing for the subjugation of the universe.

"What is body ? Why, it is to accustom oneself to colour and sound and to this world of four directions.

* "You shall never get out (of the bounds of the heavens and the earth) but through power." The Quran (55: 35).

"It is intellect which says: near and distant. What is *miraj*? Why, it is a revolution in intellect.

"Revolution in intellect springs from longing and devotion. Longing and devotion release one of up and down.

"This body is not pinned to my soul; this handful of dust is no hindrance to flight."

This new spark sets the poet's whole frame aflame and he takes to wings towards the heaven, guided by the spirit of Rumi.

The moon is the first planet where the poet reaches. The spirit of Rumi takes him round and shows him the huge mountains there. In one of the caverns, he comes across an ancient sage of India whom the poet names "جهان دوست *Jahandost*" which is the literal translation of *Wishwamittar* who was the teacher of Ram. In the course of conversation, *Wishwamittar* puts Rumi a number of questions. What is the universe, what is man, what is truth—he asks. Rumi in two lines explains not only these things but also the attitudes of the East and the West towards these :

آدمی شمشیر و حق شمشیر زن عالم این شمشیر را سنگ نفس
شرق حق را دید و عالم را ندید غرب در عالم خزید از حق رمید

"Man is like sword and truth is the wielder of sword; this world is like stone for this sword.

"The East looked at truth but did not look at the world, the West sank in the world and ran from truth."

Jahandost admits the truth of these assertions and confesses that East has for ages past been lost in the metaphysical riddles of "existence and non-existence" but he says he is not despaired of its future. The previous day, he says, he saw an angel alight on the top of the *Qashamrud* (a mountain in the moon). Its eyes were full of bright light and were casting eager looks down on our hemisphere. "What makes you fix your eyes on the East?" enquires *Jahandost*. "Do you behold the advent of some جمال جمال beauty?" The angel replies :

گفت هنگام طالع خاور است آفتاب تازه او را در بر است
رستخیز در کنارش دیده ام لرزه اندر کوهسارش دیده ام

عرشیان را صبح عید آن ساعت
چون شود بیدار چشم ملته

“ Said he : “ It is the hour of the rising of the sun ; a new sun is it carrying under its arms.

“ A struggle have I seen in its bosom and a shaking in its mountains.
 “ To the denizens of heavens that hour is the morning of ‘ Id when the eye of a nation opens.”

After having gone round the moon, the poet and his guide-spirit, Rumi, fly towards the planet 'Atarid (عطارد). There they meet the spirits of Jamal-ud-Din Afghani and Saeed Halim Pasha. Rumi introduces the poet to Afghani by the name of Zindarod. Afghani seeks information of Zindarod as to the present state of the world of Islam. Zindarod replies :

در ضمیر ملت گیتی شکن	دیده ام آریزش دین و وطن
روح در تنی مرده از ضعف یفین	با امید از قوت دین مبین
ترک و ایران و عرب مست فرنگ	هر کس را در گلو شست فرنگ
مشرق از سلطانی مغرب خراب	اشتراک از دین و ملت برده تاب

“ In the heart of the nation which broke all territorial bonds, I see a struggle between religion and country.

“ Soul has died within its body for lack of faith ; it has despaired of the power of the true Faith.

“ Turk, Persian, Arab—all are drunk with the intoxication of the West ; everyone has the yoke of West around his neck.

“ The East has been wrecked by the imperialism of the West whereas communism has taken all splendour away from religion and brotherhood-in-faith.”

In reply, Afghani explains the true significance of religion and country and then exposing communism and imperialism, says :

هر دو را جان ناصبور و ناشکیب هر دو یزدهاں نا شناس آدم قریب
 زندگی این را خروج آن را خراج درمیان این دو سنگ آمد زجاج
 این به علم و دین و فن آرد شکست آن برد جان را زتن نان را ز دست

“ Both have souls restless and discontented, both are ignorant of God and deceivers of men,

"Life to the one means production, to the other exploitation; between these two mill-stones has come the soul of man."

"The one is out to exterminate knowledge, religion and art; the other takes soul out of body and bread out of hand."

Saeed Halim Pasha after discussing the differences in the Western and Eastern temperaments says that the flame of the West is already flickering. Her eye is keen but her soul is dead. Mustafa Kamal, he observes, is misleading the Turks by his aping the West and whatever the Turks are introducing as "new" is already worn out in the West. This is the message he sends for the Turks :

چون مسلمانان اگر داری جگر در ضمیر خویش و در قرآن نگر
مد جهان تازه در آبات اوست عصرها پیچیده در آثات اوست
چون کهن گردد جهانے در برش
مے دهد قرآن جهانے دیگرش

"If you have a Muslim-like heart, look within you and within the Quran.

"A hundred new worlds, will you find in its pages; there are ages involved in its folds.

"When one grows old on (a Muslim's) body, the Quran gives him a new world."

Thereafter Afghani gives the following message for the Bolsheviks :

تو که طرح دیگرے انداختی دل ز دستور کهن پر داختی
همچو ما اسلامیان اندر جهان قیصریت را شکستی استخوان
تا بر افروزی چرائے در ضمیر تبرتے از سرگشے ما بگیر
اے که مے خواهی نظام عالم جسته او را اساسی معکم ؟
داستان کهنه شستی باب باب فکر را روشن کن از اژم الکتاب
با سیاه نامان ید بیضا که داد ؟ مرده "لا قیصر و کسری" که داد ؟

"O you who have founded a new order and renounced the old order of things,

"Who have like us Muslims crushed in the world the bones of kingship !

"So that you may kindle a candle in your heart, take lesson from my story.

"O you who wish to organise a new world, have you found a firm foundation for it ?

"Old chronicles you have thoroughly rummaged, now illumine your brain with the Quran.

"Who gave a white hand to the black men ?

"Who gave the good tidings of "No Caesar and no Chosros henceforth ?"

Afghani then explains some of the principles of Islam from the communistic point of view :

جیست قرآن ؟ خواہ را پیغام بری دستگیر بدہ ہے ساز و برگ
 ہیخ خیر از مردک زر کش مجو لن تنا لو البر حتی تفاقوا †
 از ربا آخر چہ مے زائد ؟ قتل ! کسی نداند لذت قرض حسن ‡
 از ربا جان تیرہ دل جون خشت و سنگ آدمی چون سرندہ ہے دندان و چنگ

"What is the Quran ? Why it is the death-knell of the capitalist, the champion of a man without means.

"Seek no good from a hoarder of wealth, "You shall gain no good unless you spend."

"What, after all, comes out of usury ? Why, troubles ! No one knows the delight of debt of honour.

"Usury makes the soul dark and the heart like brick and stone ; it makes of man a wild beast, though without fangs and claws."

In the planet *Zuhra* (زہرہ), in the dark depths of a river the poet meets the spirits of the Pharo (Rameses II) and Lord Kitchner, for the obvious reason that both had met their deaths by drowning. Both are wonder-struck at the appearance of these two strangers in the midst of dazzling light which encircled them. Pharo asked in astonishment how such splendour could be possible in the bottom of the river. Rumi replies :

ہرچہ پنهان است از دید اسنے اصل این نور از ید بیضا سنے

"Whatever is hidden is apparent through Him. The origin of this light is from the "white hand" (ref. to Moses miracle.)

* Reference to a prophecy of the Prophet that Caesar and Chosro will disappear.

† A verse of the Quran.

‡ Reference to Quranic verse which commands the giving of debt of honour.

These last words brought forth the following feelings to the lips of the Pharo :

آه نقد علم و دین در باختم دیدم و این نور را نشناختم

"Alas! I have lost both wisdom and religion, I saw it, yet I did not recognise this light."

Then, shedding tears on the end of imperialism which seeks strength in the policy of divide-and-rule, the Pharo goes on to sing :

چیست تقدیر ملوکیت ؟ شقاق محکمی جستن ز تدبیر نفاق

"What is the goal of imperialism ? Why, split and seeking its own strength through the policy of divide-and-rule."

At the bottom of the sea, he still cherishes the desire :

باز اگر بینم کلیم الله را خواهم از دے یک دل آگاه را

"If ever again I chance to meet Moses, I will entreat him to give me a mind with consciousness."

The Pharo then turns towards Kitchner. "They dig up ancient graves in Egypt in quest of knowledge", he says. "What made you dig out the bones of the Mahdi of Sudan ? ", asks he. All of a sudden, the spirit of the Mahdi alights from the side of paradise and thus accosts Kitchner :

گفت اے کشنر اگر داری نظر بر انتقام خاک درویشے نگر !

آسمان خاک ترا گورے نداده مرقده جز دریم شورے نداده

"Said he: O Kitchner ! Behold the revenge of the dust of a Darwesh, if you have eyes !

"Heaven refused to give a grave to your dust and gave you no better grave than the depths of the sea."

The most important portion in this chapter is the message which the Mahdi of Sudan sends to the peoples of Arabia and Africa :

گفت اے روح عرب بیدار شو چون نیاگان خالق اعصار شو
اے نوادہ اے فیصلہ اے ابن سعید تاکجا بر خویش پیچیدن جو درہ
زندہ کن در سینہ آن سوزے کہ رنم در جہان باز آور آن سوزے کہ رنم
خاب بطحا خالدے دیگر بڑائے نغمہ توحید را دیگر سرائے

اے نخیل دشت تو بالندہ تر بر نخیزد از تو فاروقے دگر؟
 اے جہاں مومنان مشک فام از تو مے آید مرا بوئے دوام
 || از بلا ترسی؟ حدیث مصطفیٰ است "مرد را روز بلا روز صفا است"

"Said he: Wake up! O soul of Arabia. Like your ancestors, be the creators of worlds.

'O Fuad! O Feisal! O Ibn-i-Sa'ud! How long will you twist within you like smoke?

"Rekindle in your bosom the spark which is no more; bring back to the world the fire that is gone.

"O soil of Mecca! Once more give birth to a Khalid; once more raise the tunes of Divine unity!

"O (soil of Arabia) whose palm-trees are as prosperous! Why does not your soil produce a Faruq (Umar) once more?

"O world of dark-complexioned Believers! From you do I smell the scent of permanence.

"Are you afraid of calamity whereas the Prophet has said: "The day of tribulation is the day of purification for a manly man?"

Then these heaven-trotters reach the planet Mercury where they come across an open-air meeting of women with a woman addressing them from the stage. The speaker has a well-polished face but for all that glimmer and glitter, it lacks true light. A typical Western woman of the butterfly type, she denounces the institution of matrimony and the life of motherhood. She is not an inhabitant of Mercury but has gone there as a missionary in order to make the women there revolt against men:

اے زنان! اے مادران! اے خراهران! زیستن تائے مثال دلبران
 دلبری اندر جہاں مظلومی است دلبری محکومی و محرومی است
 ہمہر از بودن آزار حیات وصل از زهر و فراق از نبات

"O wives! O mothers! O sisters! How long will you submit to the life of wives.

"To be a wife is a cruelty in the world; to be a wife is slavery and deprivation.

"To embrace (the husband) is the evil of life; his union is poison, his separation sugar."

In the planet Mushtari (مشتری), the couple find the spirits of Mansur Hallaj, Ghalib and the famous Persian poetess, Qurratul'Ain. Mansur explains the meaning of his *Anal Haq* and warns the poet that he must be on his guard, for he is also committing somewhat similar offence for which he was dubbed *Kafir* and executed. There also they meet *Iblis*, Satan, who complains that he has a very dull life, devoid of any excitement. Mankind is but an easy prey and is easily driven about at his beck and call. He wishes that he had some stronger being to lead astray :

|| اے خدا! یک زندہ مرد حق پرست لذتے شاید کہ یابم در شکست

"O God! Grant that I may come across a righteous man with some life; may be in overpowering him I may derive some delight."

In his experiences in the planet Zuhul (زحل), the poet discusses some past political events of India as well as some present day political topics. Here he meets Jaafar of Bengal and Sadiq of Deccan, both of whom are a disgrace to humanity, religion and country. The first, by his treachery against Sirajuddula and second by treachery against Tipu sowed the seeds of slavery in India. After showing the tortures these traitors are undergoing, the poet sees the spirit of India personified as pure angel descending from the higher heavens and discussing the causes of the present slavery of India. A warning is then issued to the people of India against Jaafar who is every now and then reincarnated in some form or other :

اے شب ہندوستان آید بروز مرد جعفر روح از زندہ ہوز
جعفر اندر ہر بدن ملت کش است این مسلمان کہں ملت کش است

"How can the night of India become day? Ja'afar has died but his spirit is still alive.

"Ja'afar is the destroyer of a nation in whichever body he may re-appear; this old Muslim is a nation-killer."

Then comes the last flight beyond the bounds of planets. It is a flight in the direction which the poet calls "آنسویجہ انلاک" or Higher Heavens. Here he meets the spirit of Nietzsche who, the poet tells us, was a *majzub* and wrongly declared by the doctors as mad.

Thereafter the poet turns his wings towards the جہات اربعہ, a world which has no directions. Rumi explains the true

significance of Heaven and Hell. The first palace they see in Heaven is that of Sharfun-Nisa Begum, the daughter of Nawab Bahadur Khan and grand-daughter of Nawab Abdus Samad Khan, both the Governors of the Punjab during the reign of Bahadur Shah and Shah Alam whose tombs still stand in a village Begampura near Lahore. Abdus Samad Khan is the man who suppressed the disturbance of Banda Bairagi and sent him as a prisoner to Delhi. It is recorded of Sharfun-Nisa Begum that in the courtyard of her palace, she had a raised platform erected. Every morning after prayer, it was her wont to sit on that platform and recite the Holy Quran while by her side there lay a jewel-bedecked sword. Having done this sacred recitation, she would leave both the Quran and the sword there on the platform to return to them the following morning. When on the point of death, she willed that she be buried on the same platform and both these companions of her, the Quran and the sword should be preserved for all time on the top of her tomb. This was done. The palace of Sharfun Nisa in the Heaven is painted by the poet as made of diamonds and rubies. When the poet questions Rumi as to whose dwelling it is, the latter replies :

قلم ما این چنین گوهر نه زاده هدیج مادر این چنین دختر نه زاده
خاک لاهور از مزارش آسمان کس نداند راز او را در جهان

“Our sea has not ever produced any such pearl; nor has any mother ever given birth to such a child.”

“The soil of Lahore has become a heaven on account of her tomb; no one in the world knows her secret.”

Thereafter Rumi relates the story about her as has been described above :

بر لب او چون دم آخر رسید سوئے مادر دید و مشتاقانه دید
گفت اگر از راز من داری خبر سوئے این شمعبر و این قرآن دگر
این دو قوت حافظ یکدیگر اند کائنات زندگی را معجز اند
اندرین عالم که میرد هر نفس دخترت را این دو معجز بود و بس
وقت رخصت با تو دارم این سخن تیغ و قرآن را جدا از من مکن
مومنان را تیغ با قرآن بس است تربت ما را همین سامان بس است

“When on her lips came the last gasp of breath, she looked at her mother and did so with affectionate looks.

"Said she : "If my secret you at all know; look at this sword and this Quran !

"These two forces are the defenders of each other ; around this axis revolves the universe of existence.

"In this world, every minute that passed, your daughter had no other companion but these two.

"Now that I am departing I have just this word for you : Don't separate the sword and the Quran from me !

"For the believers, the sword and the Quran are quite enough ; this decoration is enough for my grave."

For long the Quran and the sword kept watch over her tomb. In the years 1845-46, when Lahore was trampled by Sikh soldiery, some Sikh chief was told the tomb contained a treasure. The tomb was dug up. Treasure there was none ; but these two treasures, the Quran and the sword are since then missing. This is how Rumi describes this incident :

عمرها در زیر این رزبن قباد بر مزارش بود شمشیر و کتاب
مرقدش اندر جهان بی ثبات اهل حق را داد پیغام حیات
تا مسلمان کرد با خود آنچه کرد گردش دوران بساطش در نوره
از دلش تاب و تب سیماب رخت خود بدانی آنچه بر پنجاب رخت
خالصه شمشیر و قرآن را ببرد اندر آن کشور مسلمانی ببرد

"For long under that dome, the sword and the Quran were there on her grave.

"Her tomb in this transitory world gave to the lovers of Truth the message of life.

"Till the Mussalman did unto himself what he did and the wheel of Fortune wrapped his sheet up.

"From his heart the restlessness of quick-silver disappeared ; you know yourself what happened to the Punjab.

"The Sikh took the sword and the Quran away ; in that land Islam died."

After this touching scene, the poet comes across Mulla Tahir Ghani of Kashmir and discusses with him some most pressing politics of Kashmir. Ghani's spirit sings :

باه صبا اگر به جنیوا گذر کی حرفی ز ما به مجلس اقوام باز گو
دهقان و کشک و جوئی و خیابان فروختند قومے فروختند و چه ارزان فروختند

"O breeze! If you ever chance to blow over Geneva, give a word of message from me to the League of Nations.

"Farmer, farm, canal, garden—everything was sold out; yea! a whole nation was sold and 'damn' cheap was it sold."

In the "Palace of the Kings of the East", the poet meets Nadir Shah, Abdali and Tipu. Nadir enquires of the poet about the present state of Persia. The poet describes how the Persians, having discarded the ideals of Islamism are substituting the ideal of Persianism instead in blind imitation of Western nationalism. Abdal sends a message for the Afghans in particular and the East in general. Tipu enquires of the poet as to the state of things in India. Zindarod informs him :

هندیان مکر ز قانون نرنگ در نگیرد سحر دانسون نرنگ

"Indians have refused to obey the British law; no longer are they prepared to submit to the spell of the West."

The Sultan then asks about his own Deccan whether there are any signs of life left there. The poet replies, referring to his recent visit to that State :

تخم اشک ریخته ام در دکن لاله ها روید ز خاک آن چمن

"The seed of a tear have I sown in Deccan; from the soil of that garden will spring beautiful red flowers."

The poet also tells him that flowing by his palace in Srīngapatam, some new waves are seen rising in the river Kavery :

رود کاروری مدام اندر سفر دیده ام در جان او شورے دگر

"The river Kavery which is ever on the move—I have observed a new upheaval in its bosom."

The Sultan sends a message to the Kavery, revealing therein the secrets of life, death and martyrdom. The last scenes depict the departure of the poet from Heaven. The Houries clustre around him and ask him to give them a parting song. The poet entrances them with a sweet song. In the direct vision of God, the poet repeats his heart-felt longing to be transported to some better world :

از ملوکیت جهان تو خراب غیره شب در آستین آفتاب
 دانش افرنگیان غارتگری دیرها خیبر شد از بے حیدری
 آنکه گوید لا اله الا بیچاره ایست فکرش از بے مرکزی آزاره ایست
 این چنین عالم کجا شایان تست
 آب و گل دانه که بر دامن تست

“Your world has been destroyed by imperialism; it is like dark night in the very sleeve of the sun.

“The wisdom of the West is plunder; Khaibar has become a temple through lack of a Haidar.

“He who says the Kalima is helpless, his mind is disintegrated through lack of a common centre.

“How is such a world worthy of you; this dust and mud is only a stain on your skirt.”

What is the reply that comes from “Nidai Jamal”—the voice of Divine glory :

زنده؟ مشتاق شو خلاق شو همچو ما گیرنده آفاق شو
 در شکن آنرا که ناید سازگار از ضمیر خود دگر عالم بیار
 هرکه از را قوت تخلیق نیست نزد ماجز کافر و زندیق نیست

“Have you any life? Then be instinct with a passion, be creative! Like Me spread over the corners of the world.

“Break forth that which does not agree with you; out of your own self create a new world.

“He who has no creative power, is a *kafir* and a *zandiq* in My eye.”

NOTES AND COMMENTS

Muslim Leaders' Manifesto

A manifesto sent by some Muslim leaders to H. H. the Aga Khan for publication in the British Press has come as a bomb-shell to the Hindu community and evoked furiously indignant comments in the press of that Community. Even the "fifth dictator of the Jamiat-ul-Ulama"—the Congressite section—has characterised it as "highly misleading" and "contrary to the historic traditions and national self-respect of Mussalmans". Malik Barkat Ali of the Muslim Nationalist school of Lahore condemns it as tantamount to "blackening the face of Islam". The main points of this letter which has caused so much flutter may be summed up as follows :

1. In the first place the letter re-iterates the Muslim demands in the words :

Our claims particularly concern Bengal, the Punjab, Sind, the Frontier Province and Baluchistan. In these provinces the Muslims form the majority of the population and in Sind, Baluchistan and the N. W. F. P. our majorities are great. But in Bengal and the Punjab there are very strong Hindu minorities; and though there is a considerable Muslim minority in the United Provinces, in all other parts of British India the Hindus are in a vast majority and inevitably enjoy complete political supremacy. The vast majority of the Indian Princes, moreover, are Hindus, and in Federal India the Princes will be able to influence all-India affairs to an extent now impossible. We can not and will not begrudge the Hindus such supremacy in places where they are plainly entitled to it and exercise it justly, if they in turn will concede the Muslims similar supremacy where the Muslims are entitled to it. But we must both begrudge and bitterly contest Hindu supremacy anywhere and everywhere in India, in the interests of our community at large, if we are denied our rights where those rights are incontestable.

2. The letter urges upon the attention of the British

public the importance of the Muslim community from the military point of view, adding:

During the Great War, the Indian Muslims made handsome response to the King-Emperor's call for troops, and their soldiers fought, under the greatest hardships, against co-religionists having affinities with them no less than against the German forces. Englishmen have often said that in the War the Punjab was "bled white", and the great majority of the Punjab troops were Muslims.

3. The Muslims have kept aloof from the Civil disobedience movement of 1930.

4. The Muslims have taken no part in the terrorist crime:

Not one of the political murders or attempts to murder committed in any of the Governor's Provinces throughout the last two years or more has been done by a Muslim.

5. Not a single Muslim newspaper wrote a word of sympathy for these murders "whereas the Hindu Congress Press for several months indulged in systematic glorification of every such criminal when he met his deserts."

6. And lastly:

We believe that if the alternative to British rule were the ubiquitous supremacy of Hindu rule, the mass of our Muslim brethren would prefer the former not only because of the safeguard by its impartiality but also because under the alternative system there would be hideous strife between the virile and martial Muslim races and those many Hindus in whom the Congress left-wing has sown the seed of insidious conspiracy and rebellion, blood-lust and lawlessness.

* * * *

Hindus and Terrorism

This is the sum and substance of the manifesto which has come in for so much denunciation. So far as the Hindu community is concerned, it has hardly any just cause, it seems to us after a dispassionate perusal of the contents of the letter, to fret and fume over it. It has been alleged that the letter indicts the Hindu community for revolutionary and terrorist tendencies.

It does nothing of the kind. The letter clearly speaks only of "those many Hindus in whom the Congress left-wing has sown the seed of insidious conspiracy and rebellion, blood-lust and lawlessness". And who can deny that in stating this the letter has made a statement of an unpalatable yet hard fact? The revolutionary movement has certainly taken deep root in the soil of India and it is an exclusively Hindu movement. It certainly does not mean that the Hindus *as a community* are so-minded. There are noble God-fearing men and women among the Hindus as among any other people who would shudder at a drop of human blood. Yet the fact remains that the terrorist movement is an exclusively Hindu movement. Perhaps when India is free some day, these very papers which resent the charge will gloat over the enterprises of Bhagat Singh, Raj Guru and other revolutionary assassins. Like the Irish terrorist, Danbreen, some one of our Hindu revolutionaries might then even attempt such a work as "My Fight for Indian Freedom". It is sheer hypocrisy to say that these revolutionaries do not occupy a place of honour in the hearts of Hindus—even most Muslims—as heroes who have run the risks of their lives so that Mother India may be free. They may disagree with their methods but for their motives the Hindu Press, including Mahatmaji's *Young India*, with one voice glorified them as national heroes. Sardar Bhagat Singh was no longer an individual, said the Mahatma in his letter to Lord Irwin for commutation of capital punishment. He had become an institution. And when at last, the news of the Sardar's execution reached him, that apostle of non-violence was actually moved to tears. It is, therefore, not honest to run into pious hysterics over the statement that revolutionary crime has so far been the monopoly of the Hindu community. The day might come, as we said before, when the future Hindu politician would fling these very acts in the face of the Muslim minority and say: "You have the cheek now to clamour for your share of freedom! Where were you when the flower of our youth cheerfully went to the gallows?"

* * * *

What is Nationalism ?

If there is any community which has a just cause to resent at the letter, it is the Muslim community. So far as the statement of demands is concerned, the letter has accurately represented the Muslim point of view. Musalmans never grudge the Hindus the supremacy where they are in the majority but at the same time, they are not prepared to submit to Hindu

supremacy "anywhere and everywhere". That would mean the substitution of Hindu domination for British. To demand their due share of supremacy where *they* are in the majority is neither un-nationalistic nor un-patriotic. To the Musalman, freedom of country naturally means *his* freedom and if he is just to change one yoke for another, he can not be enthusiastic over such freedom. "What do you mean by your country?", rightly asked Bhai Parmanand in his address at the Hindu Youth Conference at Karachi. "Country is not a clod of earth. But it is the people that inhabit this land." Thus did he urge the Hindu youth to rally around the standard of *Hindu* nationalism. The Bhai deserves credit for his candour. It is a fallacy to talk of freedom in the abstract. India, nationalism, freedom—as abstract terms they are worth nothing. It is the *people* whose freedom and good is an ideal worthy of achievement. And there being two distinct people, as the Bhai rightly observed, in this country, there are two distinct nationalisms,—Hindu nationalism and Muslim nationalism, just as German and French nationalisms are distinct and the fact that they form component parts of the same strip of Europe is not enough to weld them into one nationality. There is no such thing as European nationalism. Like-wise there is at the present no such thing as Indian nationalism. There is Hindu nationalism and there is Muslim nationalism and there is no earthly reason why, recognizing this hard fact—and not being carried away by abstract slogans and catchwords, the two nations should not live in perfect peace and harmony and contribute each in its own way towards the common good of India. This is the position of Indian Musalmans which has time and again been enunciated. And in re-iterating the same, the manifesto in question has quite correctly put the Muslim point of view.

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Muslims' Military Importance

Nor, to our mind, has the letter done anything wrong in stressing the military importance of the Muslim community, especially when the Hindus always parade their financial and educational superiority as grounds for special treatment. The Great War was fought with the avowed object "to make the world safe for democracy". The manifesto rightly reminds the British people that the Muslims had the lion's share in that War for democracy and now that the British Government is considering the inauguration of a democratic constitution for India, the sacrifices of the Indian Musalmans must be duly considered,

British Yoke or Hindu ?

Where the letter has not correctly interpreted the Muslim mind is when it comes to the last passage and states that in case the Muslims' demands are not conceded, they would much rather live under British rule than submit to Hindu domination. This sort of talk may serve as a good sop to British public opinion and perhaps it is meant only that way. As a matter of fact, however, that is not the Muslim mentality of the day nor is this statement in consonance with the resolution of the Lahore session of the All-India Muslim Conference which declared that unless the Muslim demands were conceded by the British Government, the Mussalmans would have to launch a campaign of direct action. Submission to British yoke is as much out of question as to Hindu yoke. The Indian Mussalman is out for freedom, whole freedom and nothing but freedom and he will fight for it as much against the Britisher as against the Hindu. As members of the Muslim Conference, the authors of this letter could not with any show of consistency put their signatures to any such statement. The Muslim Conference has passed a definite resolution to launch a campaign of direct action in case the British Government could not meet their demands and the leaders had no *locus standi* to tell British people that in case they do not grant Muslim demands, Muslims would kiss their yoke rather than that of the Hindus. With an offer like this, the British statesmen must be fools if they concede Muslim demands. Why not reject them, they should obviously argue, and thereby ensure the loyal allegiance of the Muslims as suggested by the manifesto? It is here that to our mind, the manifesto has blundered. It may not be "blackening the face of Islam". But it is certainly as unstatesmanlike as unwarranted.

* * * *

Separation of Sind

The Anti-Sind-Separation Conference met at Hyderabad (Sind) on June 20, adopting a long string of resolutions including one to start a "Sindhi daily for doing propaganda against the proposed separation". The burden of most of these resolutions as well as of the Presidential Address is that since Sind, if separated from Bombay will not be able to pay its way, it should be deprived of its right of self-determination. The address observes :

It baffles me to understand the logic of the exponents of the separatist school. They want to have the toy of a separate

province. They know they will have to run the province at a deficit of 120 lakhs of rupees and they wish and they hope and they expect that some body else should pay them this amount. They have no hope in near future to make the province pay its own way. The Sindh Financial Enquiry Committee and Sind Conference presided over by Mr. Brayne have sat and made enquiries and have come to the conclusion that Sind will remain a deficit province for a long time to come.

There is certainly nothing to feel baffled about. If there is anything baffling, it is the attitude adopted by the Anti-separatists. In one and the same breath, they demand freedom for India and refuse the same to the Sindhis for no better reason than they happen to be poor. Since when has wealth become an indispensable qualification for a peoples' freedom. So far we were given to understand that freedom is the birth-right of man, no matter whether he happens to be rich or poor. When the Britisher retorts saying that Indians are as yet not quite qualified to look after their own house, what is the answer that the very best minds of India have flung back at him? Why, the well-known aphorism that "good government is no substitute for self-government". But it seems consistency is not necessarily a virtue in politics. What is sauce for the Hindu nationalist is considered gall and wormwood for the poor Sindhi. Well may the latter retort, "A rich Province is no substitute for an autonomous Province". Moreover, the so-called financial difficulty is the creation of the Anti-separatists' own imagination. The separatists have a definite scheme in view as to how to run the proposed Province without running into debt. In the President's own words :

The separatist says that he need have no university, no new Legislative Council Chamber, no Chief Court, no police training school, that he would make the existing medical officers work as jail superintendents, would have no town planning schemes or sanitary divisions and affect economies in all conceivable ways, but he must have a separate province.

But this is how this very sound scheme has been brushed aside by the address :

A provincial Government ill-equipped and under-staffed cannot but be inefficient from top to bottom and will soon degenerate into a proto-type of some of our most mismanaged big private estates.

Here again one is reminded of the dictum that consistency is no virtue in politics. When it is a question of free India we

are quite prepared to run it on the most economic lines, scrapping the whole of the present expensive machinery and substituting it by a cheap one. No less an authority than Mahatma Gandhi has time and again declared that in the Swaraj of his dream, there will be no official drawing a higher pay than a thousand a month. Why can not the poor Sindhi, if he so chooses, reduce the expenditure on the administration of his Province?

The fact is that this so-called financial difficulty is only a got-up excuse, a mere mole-hill magnified into a mountain by dint of clever and noisy propaganda at which that section of Indians happens to be particularly adept. The real reason is not far to seek. It can at a glance be read between the lines of the President's own Address where it says:

We have two definite parties in Sindh. One for separation and the other for non-separation of Sindh from the Bombay Presidency. Unfortunately this division has taken a communal colour. Mohammadans, being in an overwhelming majority, are tempted with the idea that by separation they will have an autonomous Government in the province and will rule the place as they like; and they are so much obsessed with this idea that they have ceased to consider the whole question from the economic, financial and national points of view.

So far as the Mussalmans are concerned, the explanation given in the address is perfectly right. They have never made any secret of it that they want Sindh to be a separate Province because the bulk of the population are Muslims and by all canons of democracy, they must have the boon of self-determination. The address, however, ceases to be frank, we are afraid, when it comes to speak of the other party, the anti-separationists. They oppose separation, not because of any financial difficulties. The honest explanation, as may clearly be read in the above quotation, is that they oppose it because they do not want another Province with a Muslim majority. Amalgamated with Bombay as at present, it is a Hindu Province. Separated as proposed, it becomes a Muslim Province and that is *the* honest explanation of all the storm of agitation against separation. *Communalism again!* Ah! How long will this social poison viciate the body politic and jaundice the vision of India!

Marriage Laws in Persia

According to the *Muslim World*, the Persian Parliament has passed the following Articles :

1. Marriages should not be reported to the local judicial courts before they take place.
2. Marriage should not take place between those who are not physically fit to marry.
3. If anybody violates the above law, he will be imprisoned for a period of from one year to three years.
4. If anybody deceives the one whom he or she wishes to marry and without the deceit the marriage would not have taken place, he or she will be imprisoned for a period of six months or two years.
5. Men who wish to marry should inform the person in charge of marriage ceremonies and those whom they want to marry at the time of marriage about their previous wives, in case they have any. If anybody deceitfully asserts that he has no other wife, he will be condemned to the above-mentioned punishment.
6. Men should support the expenses of their wives, giving them food, clothing and shelter. In case they refuse to do so, their wives may appeal to the Courts.
7. A lady can use her own property as she pleases without the permission of her husband.
8. A Muslim woman is forbidden to marry a non-Muslim man.
9. The marriage of a Persian woman to a foreigner—even though there be no lawful objection—should take place with the permission of the Government.
10. If a foreigner marries a Persian lady without the above-mentioned permission, he will be imprisoned from one to three years.



Some Islamic papers and journals which we receive in exchange from the various towns of China.

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TO
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BIBLE CHARACTERS IN THE QURAN

[BY M. ABDUL HAQ]

The Holy Quran never claims to be a book with its contents absolutely novel and original ; nor does it limit revealed truths and morals only to its own pages and deny them to the preceding scriptures. The Holy Prophet, on the other hand, is asked to announce, " I am not the first of the apostles " (XLVI : 9)—" I believe, that there has been no people among whom an apostle was not raised. Divine revelation is granted to me, even as it was given to those who came before me. Verily I acknowledge the truth of all the prophets and believe their teachings to be from God. The difference between their scriptures and mine is, that the contents of those books have been altered and tampered with, and the professors of those religions have added to them much of their own thinking,—nay, even they have abused their own prophets, attributing vile and unholy acts to them, they have made doubtful the very source of their scriptures". Thus, we find that the very books that were sent to guide mankind have become a source of leading them astray. Holy beings and their sayings are the salt of human society. But if the very salt is insipid and tasteless, surely it can not help us in preparing anything worth eating. The Holy Quran, which recognises the truth not only of the Bible but of all divine scriptures, also establishes the purity, the virtues and chastity, not only of the Prophet Muhammad, but of all the prophets that had gone before him, no matter whether among the Jews or the Gentiles. The Quran does not recognise the sinlessness of all the prophets simply as a matter of principle, but it has actually established their chastity and proved their immunity from sin by falsifying all the baseless and impious myths that were connected with their sacred lives. Also it has accumulated in itself all that was true and genuine in the earlier scriptures. The Quran has supplied mankind with all that was lacking in other books, or was forsaken by the world after some time. Thus, to recognise and establish the purity of all the religious beings, is the one object for which the Holy Quran was revealed. The present

Bible and other religious books are such, that they can not establish the purity and chastity even of their own prophets ; rather they have made their position much awkward by attributing to them facts and acts, far from noble.

Another fundamental difference between the Holy Quran and the sacred books of the Christians is, that the Quran does not believe in any 'new or old testament'. According to it, there has been only 'one testament' for mankind, since the creation of this world, and that same one testament will remain in vogue till the end of days. And what is that one testament ? It is, that the salvation of man is guaranteed by nothing but his own good acts. No atonement, no intercession, no mediation can help except the good one does oneself. The Divine message that was delivered to mankind from time to time laid stress on nothing but this very principle. But the ease-loving, the obstinate and strayed people always tried to avoid the straight path and wished to make a short-cut to salvation in the form of a 'new testament'. 'Man', it is said, 'is a born sinner and he can not attain to salvation with his own good efforts and without believing in atonement.' It was such a mis-leading and erroneous step, which resulted in peoples' reviling and abusing their own prophets. In the beginning, they attributed false things to the holy personages in order to make them lawful and satisfy their own low desires, and later on they coined a new scheme of atonement, in order to make sure for themselves salvation in the here-after. How great is the favour that the Quran has done to the world, and especially to the Jewish and the Christian world, in its removing filth and mud, that these people had thrown on the faces of their prophets. But some of these people find no better way of acknowledging this favour, than by attacking the very genuineness of the Holy Quran, and regarding it as nothing more than a medley of fantastic fiction, full of Biblical legends and Talmudic fantasies. Noldeke, St. Clair, Tisdale and Muir have written much to prove this hypothesis. Mr. John Walker's, book, "Bible Characters in the Koran" we are now reviewing, is only a repetition of the same old myths of European scholars.

It is strange though interesting to note that the very fault which these Holy fathers tried to find with the Quran, has become a verified and undeniable fact as far as the Bible and its teachings are concerned. What the Bible contains is taken mostly from the Hamoorabi scriptures. And this fact has been proved by those ancient inscribed tablets which have been found in the ruins of Babylonia. The scholars of Chaldean languages have translated the contents of these tablets into English. (The Cyclopaedia of Religion and Ethics, Vol. II, article Bible.)

In the year 1901 Monsieur Morgan found three tablets on which 282 commandments of the Hamoorabi law were inscribed. These commandments which, though in vogue 800 years before the birth of Mosaic law, bear a very close resemblance to it. A few examples will reveal the truth :

Exodus			Hamoorabi Law
Chap. XXI, Verses 12-13	...	Sections	206, 207
„ 15	...	„	195
„ 16	...	„	14
„ 17	..	„	192
„ 18-19	...	„	206
„ 20-21	...	„	217
„ 22—25	...	„	200, 209, 214
„ 26-27	...	„	199
„ 28	...	„	250
„ 29—32	...	„	251-252

Word by word, both the laws are found to coincide. Will the Christian scholars admit that the Torah is nothing more than an imitation of the Hamoorabi teachings? In addition to this, we find the Bible actually referring to other books from which it borrowed most of its laws. For example, we find the following in the Bible—“And he (Moses) took ‘the Book of the Covenant,’ and read in the audience of the people.” (Exodus XXIV : 7). Again we find “Wherefore it is said in ‘the Book of the Wars of the Lord’.” (Numbers XXI : 14). This ‘Book of the Wars of the Lord’ is no other than the one in which the wars of the Babylonian God ‘Gilgamesh’ are recorded.

Also in Joshua, X : 13, we find the following, “Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.”

Similarly the books of ‘Chronicles’ in the Bible, owe their origin to the book of ‘Nathan’, the Prophet and the visions of ‘Iddo’, the seer—“Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the Prophet, and in the prophesy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?” (II Chronicles, X : 29).

The books of 'Kings' are mostly taken from the 'Proverbs and songs of Solomon'. (C. F. I Kings $\frac{4}{32-33} - \frac{11}{41}$.)

Christian authors have repeatedly said that the Quran is a reproduction of the Bible, and whenever they find a difference in the Bible and the Quran about the narration of a certain incident, they attribute it to the false information of the man who, according to them, used to instruct the Prophet (peace and blessings of Allah be on him). The fact is, that the Bible itself can not claim to be a genuine and an acceptable authority, and no wise person will ever try to base his judgment on an authority which lacks authenticity. The fault lies with their own jaundiced eye which must see everything yellow, may it be even the glories of the Holy Quran.

Before reviewing the work of Mr. John Walker, it seems worth while, first to discuss the history and the present position of the Bible, and to know how far it can be regarded as authentic.

The present Bible is such, that no part of it can be regarded as a revealed word; nor can its parts be taken to be the production of any one author. On the other hand, they are nothing but fables coined by various tribes of the Israelites to serve their own ends. Rev. A. W. Oxford says :

"Our chief authority for the history of Israel are the books of the Old Testament. Unfortunately none of the historical books have reached us in their original form. They have been worked up by later historians whose aim was not to accurately reproduce the past so much as to paint such a picture of it as would best convey religious instruction to the men of their own generation. To gain this end they did not scruple to make any alterations, additions and omissions which served to bring the books more into accordance with their own ideas." (Religious Systems of the World, p. 42.)

Similarly, in the Encyclopaedia Britannica, we find the following under the article on Bible :

"The line of demarcation between inspired and human writings was not so sharply drawn, and the Greek Bible not only admitted additions to several of the Hagiographer but contained other apocryphal books of some of which Greek was the original tongue while others were translations of Hebrew or Aramaic writings."

Again, in the 'Cyclopaedia of Religion and Ethics' (Vol. II p. 564), it is stated—"So far we have had to do with literature that was not in its primary purpose moral or religious. The national

traditions as they were first committed to writing, seem to have told an unvarnished story. They reflect the national character with its undisciplined passions and its traits of cunning, deceit and fiery revenge."

The real facts are these. In the year 722 B. C., the ten Israelite tribes which were the followers of the Torah, were ruined by the Assyrians. The remaining two tribes were annihilated by Nebuchadnezzar, and all the Jewish scriptures were searched and set fire to. Some 54 years after, Ezra and Nehemiah collected the Torah from the narrations of the people and chronicled it as an historical work. In the year 168 B. C., the Greek King Antoneo again collected all the copies of the Bible from the Jewish Temple and put them to flames, turning the Temple into a Roman Church. When the Jews gathered some strength, Titius the Roman again destroyed them and rased their Temple to the ground.

Meanwhile the Jews were divided into two sects of the 'Pharisees' and 'Sadducees'. The latter, only regarded the five books of the Torah to be genuine, and considered the rest to be inauthentic. On the other hand, the Roman and Greek manuscripts of the Old Testament contain many books which are missing in the present English version, and which are taken by the Roman Church to be quite genuine.

Such is the history of the book, which is said to be an authority over the Holy Quran. No fair-minded person will ever attach more value to the facts of the Bible if he compares the history of that Book and the Quran. We shall not content ourselves simply with proving in general the inauthenticity of the Bible, but shall try to show that every fact which according to Mr. John Walker is misplaced by the Quran, was in reality just as our Holy Book has narrated it, and that the fault lies not with the Quran, but with the altered Bible.

Now to come to the objections raised by Mr. John Walker in his book, 'Bible Characters in the Quran'.

I. "The Quran has called Mary, Jesus' mother as 'sister of Aaron' (while Aaron had died 1,400 years before Jesus was born"). The Arabic word (ukht) أخت and the Hebrew (ahoth) אחות are not limited in their use only to blood relations, but are also used

The Holy Quran has not reproduced these Biblical legends, rather it has falsified them all. What does the Quran say?—

ما كان إبراهيم يهودياً ولا نصرانياً ولكن كان حنيفاً مسلماً وما كان من المشركين.

“Abraham was not a Jew nor a Christian, but he was an upright man, a Muslim, and he was not one of the polytheists.” (III : 66.)

Refuting the alleged story of the Bible about Abraham's lies, the Quran says—

إنه كان صدقاً نبياً.

“Surely he was a truthful man, a prophet.” (XIX : 41).

Similarly, if we admit the Biblical account that Abraham was commanded to offer his son in sacrifice, the blame goes to God for giving such a cruel injunction. But the Holy Quran again clears this fact by saying that it was only a vision that Abraham saw, and it was no injunction from God.

It was due to these baseless stories of the Bible, that Dozy and Von Bolem came to the strange conclusion of regarding Abraham as a mythical and imaginary being.

The real fact is, that the two Jewish sects Elohist and Jehovist had coined strange fables about Abraham, to which the Encyclopaedia Britannica refers in these words—“He (Abraham) must be regarded as a historical character, though the account of his life has mythical elements intermingled with much that is traditional or legendary.”

Mr. John Walker's opinion that as the story of Abraham's dispute with the king is not recorded in the Bible, so it was borrowed from the Talmud of the Jews, is absolutely baseless. In the 'Septuagint' version of the Bible this fact is recorded in the book of 'Jubli', and this version of the Bible is more genuine and authoritative according to the Church of Rome.

SOME STUDY NOTES

[BY DR. SIR MUHAMMAD IQBAL]

I was reading the other day a book called *The Emergence of Life*. The author has tried to apply mathematical method to philosophical research. His method is based on Boole's system of logic which he further develops in the light of modern mathematical investigation. After having discussed his views of time, space and life, as seen in the light of modern relativity, he refers in his chapter on Non-Spatial Reality to corporeal resurrection. I am sure this passage will interest the readers of the *Muslim Revival*.

The noteworthy point in this passage is how modern science and philosophy, becoming more and more exact is furnishing rational foundations for certain religious beliefs which the 18th and 19th centuries science rejected as absurd and incredible. Further the Muslim reader will see that the argument in support of corporeal resurrection advanced in this passage is practically the same as put forward in the Quran over 1,300 years ago. The passage is as follows :

“ Whether indeed such an apparently fantastic notion, at any rate, to the scientific mind, as to the resurrection of the body, the most wonderful and I should say, almost incredible mystery of theological teaching, one of the most astounding tenets of the Christian faith insisted upon by St. Paul and firmly held even to this day by some of the most earnest and devout scholars of our time, would ever admit of a scientific explanation, seems to me in the light of this consideration to be not altogether eliminated from the class of possible and rational beliefs. *Absurd as it may seem, to take an extreme case, that the atoms that compose the body of a person who had been shattered to smithereens by an explosion in the trenches, would by any possibility ever recombine, except by what would truly be called a miracle, there is nothing in the light of*

these reflections, to hinder the monads from adopting the right "time and tune" that would enable it once more to respond to one and all of the monads that had served as the chamber of its material environment.

It must be remembered that the Christian belief in resurrection is based on the supposed fact of the resurrection of Jesus Christ, i.e., it is based on an historical event which is believed to have happened 2,000 years ago. In the Quran, resurrection is taken as a universal property of living organisms. The Quranic argument is summed up in the following verses :

And they used to say: What! when we die and become dust and bones, shall we be raised again? And our forefathers too?

Say: Those who have gone before and after—all will be brought together at the appointed moment.

We have made death among you and We are not helpless that We should bring the like of you and create you in a form which you know not. *And you know your first creation. Why then do you not ponder?* 56 : 47, 48, 60, 61, 62

Do they not see how God created the first time; then He will create again; surely it is easy for Him. Say: Go about the earth and see how He caused first creation; so will God bring about the other creation. 29 : 19, 20

Does man think that We will not bring together his bones? Yea, We are powerful that we should complete all his limbs. 75 : 3, 4

And they say: What! when we become bones and dust, shall we be raised in a fresh form? Say: Be ye stones or iron or anything else which seems harder to you. Then they say: Who will bring us to life again? Say: *He who made you the first time.* 17 : 49—51

And man says: What! When I have died, shall I be raised to life again? *Does not man consider that We created him before while he was nothing?* 19 : 66, 67

As may be seen from the italicised lines, the Quran bases its argument in support of resurrection, not on any event in history, but on the personal experience of every individual. This is exactly the argument which the modern-most scientific research

as quoted above, has advanced—viz., the same “time and tune” which brought the monads together the first time and caused his creation, may once more summon together, after death, the same monads and cause the second creation of man.

It may, however, be noted here that this return-to-life after death is nothing in the sense of the cycle of births and re-births as commonly understood. The Quran supports the scientific view that all life is a *forward movement*. There is no coming back. Mark the following verses on the point :

When death overtakes anyone of them, he says, my Lord !
Send me back (to the world) so that I may do good in what I have
left behind. *Never!* . . . In front of him there is a barrier till the
day of resurrection. 23 : 99—101

By the moon when it becomes full ! Of a certainty you will
go from stage to stage. 84 : 19, 20

Just as the moon goes through various stages, from the crescent to the full moon, even so is man to advance from a lower to a higher form of life.

* * * *

Another passage which will interest the Muslim readers of the *Muslim Revival*, I came across in a book, entitled, *Emotion as the Basis of Civilization*. This passage refers to the sense of unity in Islam as created by the institution of congregational prayer and pilgrimage. It is as follows :

The vast difficulty of creating any sense of unity or solidarity in such a group (*i.e.*, composed of different nations with different traditions and outlooks) is apparent. All historians declare that the amazing success of Islam in dominating the world is the astounding coherence or sense of unity in the group, but they do not explain how this miracle was worked. *There can be little doubt that the most effective means was prayer.* The five daily prayers when all the faithful wherever they were, alone in the grim solitudes of the desert or in vast assemblies in crowded city, knelt and prostrated themselves towards Mecca, uttering the same words of adoration for the one true God and of loyalty to His Prophet, produced an overwhelming effect even on the spectator and the psychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupendous. *Muhammad was the first one to see the tremendous power of public prayer as a unification culture* and there can be little doubt that the power of Islam is

due in a large measure to the obedience of the faithful to this invariable rule of the five prayers.

The giving of alms to the poor was also a means of developing the sense of brotherhood. So, likewise, was the pilgrimage to Mecca.....the pilgrimage proved in the end a great aid in unification for the men of every tribe and race, met at Mecca with a common purpose and in a common worship and a feeling of brotherhood would not but be engendered in the process.

HISTORY OF THE BABI MOVEMENT

After Bahauallah

Abbas Effendi Succeeds Bahauallah.

After Bahauallah, the headship of the Bahai movement was not so much a religious question as a family dispute. Bahauallah had two wives. His eldest surviving son by his first wife was Abbas Effendi while his younger half-brother Muhammad Ali was his eldest son by his second wife. On the former Bahauallah conferred the title of *Ghusn-i-Azam*, or the most mighty Branch, and on the latter that of *Ghusn-i-Akbar* or the most great Branch. On the ninth day after his death, Abbas Effendi chose nine persons from among the Bahais, and disclosed to them the testament of Bahauallah, concealing one portion of it, as Mirza Jawad tells us, who was one of the nine.¹ The same was read over again in a larger assembly but the portion concealed was still not disclosed.

A Dissension.

On the strength of this will, Abbas Effendi assumed the headship of the movement, but Muhammad Ali and many other prominent followers of Bahauallah repudiated his claims. Among the latter were such important leaders as Mirza Jawad, Ibrahim Khairullah, the famous Bahai missionary to America, and Janab-i-Khadimullah. Abbas Effendi, however, soon advanced higher claims which, according to Mirza Jawad, "belong exclusively to Divine Theophanies and even proclaimed in public in America that he was the Messiah and the Son of God, and in India that he was the promised Bahram."² But a claim to being a manifestation of the Divine Being could not, according to Bahauallah's explicit writing, be made by anyone before a thousand years elapsed after him: "Who-soever layeth claim to a Dispensation before the completion of a full thousand years is a liar and prevaricator... ..And who-soever construes this verse or interprets it otherwise than as it hath been obviously revealed is deprived of the spirit of God, and of His mercy which encompasseth all the worlds."³ Thus a

¹ Materials for the Study of the Babi Religion, p. 75.

² Materials for the Study of the Babi Religion, p. 77. By the promised Bahram is meant the expected saviour of the Zoroastrians.

³ Kitab ul Aqdas.

second great schism in the Babi movement appeared after the death of Bahauallah.

Growing hatred between the two Sections.

The sectarian difference between the two parties however soon developed into a feeling of severe hatred and great animosity. The followers of Abbas Effendi called the followers of Muhammad Ali *Naqidzin*, or covenant breakers, while the latter call the former *Mushrikin* on account of their undue reverence for Abbas Effendi. Thus Mirza Jawad says:

“ But Abbas Effendi hath nullified this most great gift and most high and glorious aim, since, he, for his private ends and personal aims, hath instituted hatred and discord amongst the people of Baha.....and whosoever does not agree with him in his ideas and statements, and does not speak evil concerning his brother Muhammad Ali Effendi ‘ the most great Branch ’ and the Holy Family is accounted a ‘ violator ’ (*naqidz*) of the covenant and a ‘ vacillator ’ (*mutazalzil*), nay, an infidel, wherefore they avoid him and hold it unlawful to speak, or converse, or have any dealings with him.”¹

Matters did not end with the abuse and hatred of each for the other. Abbas Effendi even deprived Muhammad Ali and the rest of the family of Bahauallah of their allowances :

“ The partisans of Abbas Effendi held a meeting in his audience chamber at his suggestion, took counsel with one another, and agreed that what was given of the necessities of life to the Holy Family and to his brothers was on no account permissible; wherefore Abbas Effendi cut it off completely, so that he compelled them to borrow for household expenses, because they were deprived of means. This was a wrongful act on his part, because what (revenue) reached him from different countries was not his private property, but belonged to the entire Holy Family.”²

The relations of the two parties became so strained that when Dziaullah, a younger brother of Muhammad Ali, died in 1898, Abbas Effendi and his followers absented themselves from the funeral, and Abbas is accused by Mirza Jawad of having made an attempt to abduct his widow, who was only saved by the timely help rendered by Mirza Jawad and *Janab-i-Khadimullah* and others of the party. Mirza Aqa Jan of Kashan, or *Janab-i-Khadimullah*, one of the most

¹ Materials for the Study of the Babi Religion, pp. 80, 81.

² Materials for the Study of the Babi Religion, p. 85.

honoured companions of Bahaullah, gave utterance to a protest against Abbas Effendi in 1897, declaring his deeds and words to be contrary to God's commands; and when the matter was brought to the knowledge of Abbas, he "at once appeared on the scene, seized him by the hand and expelled him from the house bare-headed and bare-footed while his followers beat him on the head and face." Abbas himself "struck him with his hand a painful blow." "From the Holy Place, they took him by command of Abbas Effendi and imprisoned him in a stable, after they had taken from him such writings and letters as he had on him. After that they denounced him as reprobate, apostate, croaker, hypocrite and devil, notwithstanding the recommendations of His Holiness our Great Master concerning him and His command to them in the book of the (last) Testament, and in other Tablets also, to honour the servant."¹ When Dr. Khairullah, the famous Babi missionary to America, renounced the cause of Abbas Effendi in favour of the younger brother, and Abbas Effendi sent Mirza Hasan Khurasani to win him back, the latter threatened him with death if he did not acknowledge Abbas. A letter of a partisan of Muhammad Ali to Khairullah further shows that the followers of Abbas were resolved to accomplish their purpose and spread abroad their vicious principle even by the shedding of blood and the destruction of lives by hidden methods and secret intrigues. There is no doubt that blood-shed on the vast scale of Bahai-Azali dissensions was not resorted to, but instances are not wanting in which blood was actually shed, such as in the case of Mirza Yahya of Jedda, one of the partisans of Muhammad Ali who was put to death by the followers of Abbas Effendi."²

Repetition of the History of Azali-Bahai Differences.

That Abbas Effendi had higher pretensions than mere headship of the Bahai community is abundantly clear from all accounts of him. This, in fact, is the reason why the majority of Bahais sided with him. It was just a repetition of what happened in the differences between Azal and Bahaullah. Subh-i-Azal remained true to the teachings of the Bab and upheld the pure doctrines of the Babi movement, while Bahaullah was bold enough to declare the teachings of the Bab to be abrogated and advanced higher claims; yet it was Bahaullah whom the Babis generally followed while Subh-i-Azal who had, for fourteen years, enjoyed the honour of being the accredited head of the movement was deserted almost *en masse*. It was the love of the novel and the high-sounding which led the Babis

¹ Materials for the Study of the Babi Religion, pp. 87,88.

² Materials for the Study of the Babi Religion, pp. 156, 157.

on, and hence they flocked under the banner of Bahauallah in preference to Subh-i-Azal. Abbas Effendi was fully aware of the secret and the charm of a new claim, of another manifestation, proved successful, notwithstanding the fact that Bahauallah had declared in plain words that any claimant before a thousand years had elapsed was a liar. Just as all the teachings of the Bab proved useless before the attraction of Bahauallah's claim, in a similar manner Bahauallah's utterances availed nothing before Abbas' assumption of Divinity. Mirza Jawad may lament "Abbas Effendi's claim to Divinity, his practical assumption of the place of Bahauallah by declaring himself to be the Manifestation of Service which is the greatest of the Divine Manifestations, and peculiar to the Father, the Lord of Hosts (Jehovah) alone,"¹ but no reason would avail against the sentiment which is aroused by the halo of divinity encircling the human forehead. Especially would this be the case in a country like Persia where exaggerated views of Imamate have already unbalanced the minds and whose over-sufic tendencies make any and every mystic utterance a more powerful instrument than a cool and reasoned statement. This is, in fact, the reason why Babism has appealed either to Shiaism which makes the Imam more or less a Divine person, or to Christianity which acknowledges a man-God. In this lies the secret of the success of Bahaism in Persia and America, while Sunni Turkey in which the headquarters of the movement have been since its birth has remained quite undisturbed by it.

Spread of the movement to America.

It was however by chance that the Babi movement gained access to and became popular in America, which is the most remarkable phase of the Babi Movement after Bahauallah. In fact, the movement, notwithstanding the widening of the scope by Bahauallah would still have been a sectarian movement, were it not for the ground it has gained in America. The man through whom the movement attained this great achievement was a late convert to the new faith. Ibrahim George Khairullah was a Syrian born in 1849 and he obtained higher education at Beyrout. In 1872 he left Syria for Egypt where he made the acquaintance of Haji Abdul Karim of Tehran, and was through him converted to Babism in 1890. In 1892 he went first to Russia and then to New York on a business trip and not as a missionary, but he soon found that the message of Bahauallah found ready listeners among Christian Americans. In 1894 he adopted Chicago as his dwelling place and as the centre of his missionary activities. Here he had some success in making converts, and he sent information of this to his friend Haji Abdul Karim and

¹ Materials for the Study of the Babi Religion, p. 111.

through him to Abbas Effendi. In 1897 the mission was extended to New York where regular classes were opened for instruction in the new faith. Numbers of converts were made in many of the important towns, and by the year 1898 when Khairullah paid a visit to Akka with some American converts, the movement had gained considerable ground in America.

Methods of preaching adopted by Dr. Khairullah.

As to the methods of preaching adopted by Khairullah we have fortunately a most disinterested source in the letters of Miss A.H., an American correspondent of Dr. Browne, published in the "Materials for the Study of the Babi Religion". In her first letter Miss A.H. says :

"The lecturer, a Dr. Khairullah, has made the most astounding statement regarding Baha, but the proofs brought forward are sadly inferior to the claims set forth, so it seems to me. Most of them are verses taken from the prophetic books of the Bible. According to this Doctor, Baha was God himself. He teaches that God did not manifest through the personality of Baha, as in the case of Jesus, but that he really was God and that He will not come again during this cycle. We are all called upon to believe this, or else for ever lose our chance of salvation. Believing it makes us the adopted children of God, and we are given the power of creation.....Those who die without hearing of Baha are reincarnated and have another chance ; those who have already heard do not.....Mirza Yahya is scarcely spoken of, but when he is mentioned he is called Satan.....there is not the slightest reference, throughout the entire course, to the development of character, and those who claim an inner guidance are particularly censured and ridiculed.....At the last lecture the people are told, if they believe in the Manifestation, to write a letter to Abbas Effendi who is a reincarnation of Jesus Christ, stating their belief and begging to have their names recorded in the 'Book of the Favourites'. They are informed that Abraham, Jacob, Moses, Joshua and Daniel are reincarnated and are at Acre, the Holy Place. The doctor further says that he has been sent by the Father and Jesus Christ to deliver the message concerning the 'Manifestation' to the people of this country. He claims there are fifty-five million believers at the present time. A great mystery is made of the whole thing and the ideas are given out in minute portions, as we, it seems, are accounted slow of understanding in this country. The 'message' or 'pith' as it is called is not given until the eleventh lesson. The effect upon the people is very strange. I never knew any one idea to create so many different and curious impressions."

McTAGGART'S PHILOSOPHY

(BY DR. SIR MUHAMMAD IQBAL)

[Originality is the key-note of Dr. Sir Muhammad Iqbal's personality. Whatever subject he touches, however hackneyed, he clothes it with freshness and life. In the course of this brief discussion, though a review of the ideas of the late Dr. Mc Taggart, the great English philosopher, this philosopher of Islam, as the reader will mark, strikes quite original notes here and there, throwing flashes of some sort of new mysticism which he seems to conceive. May we expect that he will take some early opportunity to throw light on it.—*Ed.*]

I was reading the other day Mr. Dickinson's memoir of the late and lamented Dr. McTaggart, that philosopher-saint whose lectures on Kant and Hegel I had the privilege to attend as an advanced student of the Trinity College, Cambridge, about a quarter of a century ago. I should like to note a few points which occurred to me while reading this interesting book whose value is very much enhanced by the personal reminiscences of those who had the good fortune of coming into contact with that great thinker.

"As we have pointed out more than once", says Mr. Dickinson, "the origin of McTaggart's philosophy was not in his intellect, but in his emotions". This is true—perhaps more or less true of all thinkers—if we look at McTaggart as a thinker torn asunder from the general current of British thought. In order to understand the true significance of his philosophy we must put him back into that current.

Agnosticism is not a permanent mode of thought. It comes and goes. The British mind tried to escape from it in two ways. One is the total elimination of what is called the ultimate Reality. The "Unknown and Unknowable" of Herbert Spencer simply

does not exist. Why then look for it? The universe is nothing but perishable phenomena without any eternal reality behind. The other way is that an Eternal Reality does exist behind the world of perishable phenomena, and is approachable by a purely speculative method. The first course was adopted by Hume, the second by Green. In opposition to British Phenomenalism, Green affirmed the existence of an Eternal Consciousness. The temporal process, according to Green, is unthinkable without a non-temporal consciousness; for consciousness of change cannot be identical with the process of change. But the Eternal Consciousness, so regarded is nothing more than a kind of Newtonian space holding together the world of eternally inter-related appearances. This view makes it impossible to develop the living concrete self out of a dead immobile system of abstract relations. Bradley's philosophy is the logical outcome of Green. The criterion of reality is coherence and freedom from contradiction. Applying this test the world of appearance—time, change, movement, multiplicity—turns out to be a mere illusion. The ultimate Reality is one and immutable. This is the ancient Hindu doctrine of "Maya" and the Greek Parmenides again. But how did this illusion originate? No body knows. Bradley, however, admits, in spite of the contradictions involved in the notion of self, that the human self must, in some sense, be real. In what sense is it real? He does not explain. McTaggart reaches the Absolute by means of Dialectic method; but he does not stop at the Absolute. The Absolute, according to him, further differentiates itself into concrete egos. The universe is not an illusion; it is a system of real selves, which cannot be regarded as mere predicates or adjectives of the Absolute. As he wrote to me in December 1919:

"I agree with you, as you know, in regarding quite untenable the view that finite beings are adjectives of the Absolute. Whatever they are, it is quite certain to me that they are not that."

In this aspect of his teaching, McTaggart is much more genuinely British than either Bradley or Green or Bosanquet. Indeed he was to Hegel as Leibniz was to Spinoza. Thus the character of McTaggart's philosophy was determined not so much by his private emotions, as by the intellectual difficulties as well as the un-British character of Neo-Hegelian thought in England. It was also determined by what he called the needs of his country. I quote from another letter of 1920, which he appears to have written after he had read Nicholson's English translation of my *Secrets of the Self*:

"I am writing to tell you with how much pleasure I have been reading your poems. Have you not changed your position very much? Surely in the days when we used to talk philosophy together, you were much more of a pantheist and mystic.

"For my own part I adhere to my own belief that selves are the ultimate reality, but as to their true content and their true good my position is, as it was, that that is to be found in eternity and not in time, and in love rather than action.

"Perhaps, however, the difference is largely a question of emphasis—we each lay most weight on what our own country needs. I dare say you are right when you say that India is too contemplative. But I am sure that England—and all Europe—is not contemplative enough. That is a lesson that we ought to learn from you—and no doubt we have something to teach in return."

The point of interest in McTaggart's philosophy, however, is that in his system mystical intuition, as a source of knowledge, is much more marked than in the system of Bradley. The need of such a direct revelation is the natural outcome of the failure of a purely speculative method. An Italian writer describes McTaggart's philosophy as mystical degeneration of English Neo-Hegelianism. Nothing of the kind. Some of the greatest minds of the world have felt the need of a direct contact with the ultimate Reality, and have indeed, in some cases, achieved such contact. Plotinus, Ghazali, Schelling and Bergson are instances in point. In his spiritual evolution Kant himself reaches that stage; but unlike Ghazali and others he was led to conceive the ultimate Reality as a regulative idea only. The result of his critical philosophy is that God cannot be proved to exist, but that we should act *as if* He does exist. Not William James, but Kant was the real founder of modern Pragmatism. Will then the Italian writer referred to above describe Kant's philosophy as pragmatic degeneration of German thought?

It must, however, be remembered in the case of McTaggart that the mystic revelation of Reality came to him as a confirmation of his thought. His system is deductive not in the sense in which the philosophy of Bergson and Plotinus is deductive. He started with a firm conviction in the power of human reason, and that conviction remained with him to the end of his days. His illumination came, I think, as an accidental confirmation of what he had reached through pure reason. That is why he had such an

unshakable faith in his philosophy. This is clear from the last words which he said to his wife :—

“ I am grieved that we must part, but you know I am not afraid of death.”

Such a triumphant faith is the result of a direct revelation alone. And this revelation has nothing to do with what our psychology calls emotion ; it is as Mrs. McTaggart rightly insists, “ actual perception of the senses.” Like a true mystic McTaggart rarely mentioned his experiences to others. The ultimate basis of religion is an experience which is essentially individual and incommunicable. It is because of its essentially private character that mystics see no use in talking about it except to experts, and that too for the purpose of verification only. In the history of Islamic mysticism we find many recorded instances in which some mystics have been reported to have travelled thousands of miles for the verification of a single experience. This is technically known as “ Tasdiq ”, *i.e.*, verification, by an appeal to another man's experience. Knowledge and direct revelation are not mutually opposed ; they are complementary to each other. The philosophical theologian simply tries, for the sake of less fortunate persons, to socialise, through reason, what is essentially individual. When the mystic Sultan Abu Said met the philosopher Abu Ali ibn Sina, he is reported to have said, “ I see what he knows”. McTaggart both knew and saw ; but his vision, I believe, did not precede his system. It did not initially inspire his thought, though it did bring to him the warmth of conviction. This, to my mind, indicates a far more powerful intellect than that of Plotinus or Bergson. Yet the vision of McTaggart, in view of its static character, is not free from the unhealthy influences of his Hegelian inspiration. But perhaps we possess no criterion to decide whether the universe in its ultimate essence is at rest or in motion.

II

Another point on which I would like to say a few words is McTaggart's view of the self. Hegel's indifference to personal immortality has more or less affected all those who received inspiration from him. With Bosanquet and Bradley the self is not a substance in the sense of Spinoza. It is a construction of thought, a mere predicate or adjective of the Absolute. And this self-hood, according to these thinkers, is further transcended in the Absolute. This account of the self disregards even the elementary conditions of self-hood as known to living experience. It is much

more than a mere predicate of the Absolute ; it is a dynamic centre of experience. By this criticism of the common Neo-Hegelian view of the self I do not mean to argue for McTaggart's view. All that I mean is to show how his mind tried to escape from the results of English Neo-Hegelianism. To McTaggart the self is a real substance. He reached the Absolute through the method of Hegel. But with him the Absolute has further determinations, i.e., the egos of actual experience which participate in the elementary eternality of the Absolute. This amounts to a total dismissal of the Hegelian Absolute. But the result of this dismissal is not a return to Empiricism. It gives us not a world of inter-related appearances, but a living world of inter-related egos. Mr. Dickinson thinks that it cuts out science at one stroke. It does nothing of the kind any more than the spiritual pluralism of Leibniz. But while I agree that the self is more than a mere predicate of the Absolute, I cannot agree with McTaggart in the view that the self is elementally immortal. From the mere fact that the individual ego is a differentiation of the eternal Absolute, it by no means follows that even in its finitude the human self retains the character, which belongs to its source alone. To my mind such a differentiation should give it only a capacity for immortality and not immortality itself. Personally I regard immortality as an aspiration and not something eternally achieved. Man is a candidate for immortal life, which involves a ceaseless struggle in maintaining the tension of the ego. I venture here to quote one or two passages from my poem called *The New Garden of Mystery* :—

نمودش چون نمود این دآن است	اگر گوئی که 'من' دهم و گمان است
یکے در خود نگر آن بے نشان کیست ؟	بگو با من کہ دا رائے گمان کیست ؟
بے آید بغیر جبرئیل	جہاں پیدا و محتاج دلیل
یکے اندیش و دریاب این چہ راز است	خومی پنہاں زحمت بے نیاز است
خومی را کشت بے حاصل مپندار	خومی راحق بدان باطل مپندار
فراق عاشقان عین وصال است	خومی چون پختہ گروہ لازوال است
تپید لایزالے مے توان داد	شر را تیز بالے مے توان داد
کہ او را این دوام از جستجو نیست	دوام حق جزائے کار او نیست
شود از عشق و مستی پائدارے	دوام آن بہ کہ جان مستعارے
خومی چون پختہ شد از مرگ پاک است	ازان مرگے کہ مے آید چہ باک است
دل من جان من آب و گل من	ز مرگ دیگرے لوزہ دل من
شرار خود بخاشائے ندادن !	ز کار عشق و مستی بر فزادن !
بچشم خویش مرگ خویش دیدن !	بدست خود نفس بر خود بریدن !
بترس ازوے کہ مرگ ما ہمین است !	ترا این مرگ ہر دم ہر کمین است !

" If you say that the " I " is a mere illusion
 An appearance among other appearances
 Then tell me who is the subject of this illusion ?
 Look within and discover.
 The world is *visible* ;
 Yet its existence needs proof !
 Not even the intellect of an angel can comprehend it.
 The " I " is *invisible* and needs no proof !
 Think awhile and see thine own secret ;
 The " I " is Truth ; it is no illusion ;
 When it ripens, it becomes eternal :
 Lovers, even though separated from the Beloved, live in
 blissful union :
It is possible to give wings to a mere spark.
And to make it flutter for ever and for ever.
The Eternity of God is elemental and not the reward of
His action,
That eternity is superior, which a borrowed soul
Wins for herself by love's frenzy.

Why Fear that death which comes from without
 For when the " I " ripens into a self
 It has no danger of dissolution.
 There is a more subtle inner death which makes me
 tremble !

This death is falling down from love's frenzy,
 Saving one's spark and not giving it away freely to
 the heaps of chaff,
 Cutting one's shroud with one's own hands,
 Seeing one's death with one's own eyes !

This death lies in ambush for thee.
 Fear it, for that is really *our* death !"

But while I disagree with McTaggart in his view of
 immortality, I regard this part of his work as almost apostolic.
 He emphasized personal immortality, even at the expense of the
 transcendent God of Christian theology, at a time when this
 important belief was decaying in Europe, and when the European
 man was about to face death on an enormous scale. Indeed
 in this aspect of his work he may be compared to the great

Muslim mystic Hallaj whose undying phrase, "I am the creative Truth," was thrown as a challenge to the whole Muslim world at a time when Muslim scholastic thought was moving in a direction which tended to obscure the reality and destiny of the human ego. Hallaj never ceased to utter what he had personally seen to be the Truth until the Mullas of Islam prevailed upon the state to imprison him and finally to crucify him. He met his death with perfect calm.

III

There is one more point which I would like briefly to consider here—I mean his atheism. I used to meet him almost every day in his rooms in Trinity, and very often our talk turned on the question of God. His powerful logic often silenced me, but he never succeeded in convincing me. There is no doubt, as Mr. Dickinson points out in his memoir that he had a positive dislike for the transcendent God of Western theology. The Absolute of the Neo-Hegelian lacks life and movement. The Eternal Consciousness of Green is hardly distinguishable from Newtonian space. How could these satisfy him? In a letter already quoted he wrote to me :—

"As far as the life of the individual remains the same in the course of amplification and expression, I am inclined to think (for an European you know, can also be a mystic) that the solution rests in loving the same persons. But indeed it still seems to me, as it did when we first knew one another, that the solution of all problems is found only in *Love*."

Indeed his description of love as the essence of Reality indicates that, inspite of his thorough-going intellectualism, his soul revolted against the inert Absolute of Neo-Hegelianism. Yet in a letter from which I have quoted above he seems to oppose love to action. I do not see the opposition. Love is not passivity. It is active and creative. Indeed on the material plane it is the only force, which circumvents death; for when death carries away one generation love creates another. He tells us that this love which he regarded as the essence of Reality is just the love of one person for another; and further it is the cause and not the effect of the proximity of two persons. Now it is because of its character as an active cause that, inspite of variety in content of the mutual loves of various persons, it is capable of being *experienced* as a unity embracing

the entire universe. But the crucial point is whether this central unity is an all-inclusive self. This was McTaggart's real difficulty. How could one self, however superior, include other selves? The self is unique and impervious. The mystic poet Rumi felt the same difficulty. "Between the individual egos and their Sustainer", he says, "obtains a contact which can neither be imagined nor intellectually conceived". In his *Idea of God* Prof. Pringle Pattison also regards this relation as inscrutable by human intellect. But is not the individual ego himself a colony of egos?

اسرار ازل خواہی بر خرد نظرے را کن یکتائی و بسیاری بنہائی و پیدائی !

"Shall I point the way to the eternal secret?

Open thine eye on thyself!

Thou art visible, and invisible, many and one!"

Perhaps it is not possible intellectually to conceive this ultimate unity as an all embracing self. It is my belief, as I have pointed out before, that McTaggart's Hegelian inspiration marred the vision which was vouchsafed him. A more serious thing happened to poor Nietzsche whose peculiar intellectual environment led him to think that his vision of the ultimate Ego could be realized in the world of space and time. What grows only out of the inner depths of the heart of man he proposed to create by an artificial biological experiment. He was taken as a mad man and was placed in the hands of those who administer drugs and mixtures. As I said of him in my *Jawid Nama* :—

بود حلا جے بہ شہر خود غریب جان زعلا برد و کشت (درا طبیب !

"A Hallaj! A stranger in his own land!

Safe from Mulla's hit, killed by Physician's hand!"

The real test of a self is whether it responds to the call of another self. Does Reality respond to us? It does sometimes by reflection, sometimes by reflection rising higher than itself, *i.e.*, the act of worship. In McTaggart's case reflection took the place of worship. The orders of Muslim mystics have invented various rules and practices by which to come into direct contact with the ultimate Reality. The truth, however, is that neither worship, nor reflection, nor any kind of practices

entitle a man to this response from the ultimate Love. It depends eventually on what religion calls "grace." The philosophy of McTaggart has in fact raised the great problem of the nature of Love. How will it be solved in Europe if at all? Surely analytic psychology will never be able to solve it. Its secret lies in the pangs of separation, detachment or, as McTaggart would say, differentiation.

If the ultimate Reality, *i.e.* Love, has any significance for the life of its own ego-differentiations, it must itself be an all-inclusive Ego which sustains, responds, loves, and is capable of being loved. In McTaggart's view there is no guarantee that the process of birth, death and rebirth will be endless. On the other hand, he himself suggests in his *Some Dogmas of Religion* that "it may be that the process will eventually destroy itself, and merge in a perfection which transcends all time and change." In this eventuality we come back to the Absolute again, and McTaggart's system defeats its own purpose. The possibility of ego-differentiations merging again into a perfection transcending time and change must be counteracted, however remote it may be. And this can be done only by taking immortality as a hope, an aspiration, a *duty*, and not as an eternal *fact*.

مرا دل سوخت بر تنهایی او کفم سامان بزم آرائی او
مثال دانه مے کارم خودی را نگهدارم نگهدارم خودی را

"My heart burns on the loneliness of God !

In order, therefore, to maintain intact His Ego-society

I sow in my dust the seed of selfhood

And keep a constant vigil over my I."

(*New Garden of Mystery.*)

ISLAM AND ITS ATTITUDE TOWARDS NON-MUSLIMS

[BY M. Y. K. SALEEM, PRINCIPAL, ISHA'AT ISLAM COLLEGE
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I think it would be well if I said a word or two at the very outset regarding the appropriateness of this essay. Time and again have I read in English and vernacular papers, popular class manuals of Indian and Islamic history, that the writers of such books and articles, who are usually non-Muslims, commit the horrible blunder of depicting Islam as a religion which was spread at the point of sword and inculcated compulsion in matters religious and taught that it was something meritorious to kill those who refused to accept the religion of the Prophet of Arabia; and Muslim rulers all the world over, treated their non-Muslim subjects cruelly, deprived them of their religious freedom, of their temples and synagogues, and forced them to embrace Islam.

Some biased European authors have even gone to the extent of delineating the Holy Prophet on the pages of their books as a stalwart well-built man with a long flowing beard and a voluminous turban clumsily placed on the head with a sword in the right hand and a copy of the Quran in the left. Obviously such pictures mean to impress the readers that Muhammad had these two alternatives to offer: Either accept Islam or you shall be massacred in cold blood.

Some Hindu authors also who have their own sinister motives behind have wilfully misrepresented Islam and Muslim monarchs in their speeches and writings. Apart from moral considerations such writers are greatly responsible for communal tensions which have, of late, become a common feature of the every day life of Indians.

Samajic and other anti-Muslim workers and journalists are

never tired of branding Islam and Muslim rulers as unrelenting enemies of Hindus, and followers of other religions.

Such statements, utterances and passages obviously represent Islam in the darkest possible colours and are a source of impediment in the path of students of religion and earnest seekers after truth.

Muslim youths who are not generally well-versed in their religion or Islamic history, imbibe much of the ideas that are thus inculcated and not a few of them begin to think as these hostile critics of Islam would like them to.

Under these circumstances I think that it would not be out of season to refute these baseless charges brought forward by writers who have their own ulterior motives in fabricating tales of Muslim oppression and intolerance.

To begin with, nowhere does the Quran say that there are only two alternatives for the non-Muslims, *i. e.*, either to embrace Islam or submit to the executioner's sword. On the other hand the Book abounds in verses which grant religious liberty to non-Muslims. "But if they turn back, then on you devolves only the clear deliverance" (of the message) 16 : 82. "Obey Allah and obey the Apostle, but if you turn back, then upon Our apostle devolves only the clear delivery" (of the message) 64 : 12.

These two verses are quite sufficient to prove my contention but there are many more besides these. *Ef.* 3 : 19, 24 : 53, 9 : 6, 5 : 99, 18 : 28, 88, 21—24, 50 : 45 and 46, 42 : 47.

All these verses converge upon the same basic principle of toleration that there is no compulsion in religion. There is luckily a verse in the Quran which positively asserts the same thing :—

"There is no compulsion in religion; truly the right way has become clearly distinct from error." 2 : 256.

The Holy Prophet of Islam likewise never taught his followers to kill those who refused to accept the truth; and how could he go against the plain teaching of the Quran on this point? His followers would certainly have deserted him one and all, if they had observed that there was no agreement between his words and deeds. But we know that his disciples clung to him to

the last day of his life; and furthermore that all the notables of Mecca and Medina accepted Islam out of their own free will; and herein lies the excellence of the Holy Prophet that throughout his life he did what he preached and always translated his words *i. e.*, teachings into action. I may be excused for this little bit of digression that Muhammad is the only teacher in the world who translated all his teachings into action. Everybody can get up and say "forgive your enemies" but very few actually can. Other prophets too have said, "Forgive your enemies" but they did not set up any ideal for their adherents by actually forgiving their enemies. Muhammad also taught his followers to forgive their enemies and when he conquered Mecca, actually forgave all his enemies big and small, one and all.

To resume, the Prophet taught his followers to be kind to everyone and show courtesy and politeness to non-Muslims, keep promises with their enemies (non-Muslims of course,) in short, to prove by their daily life that Islam is the religion of peace and good-will towards humanity. Now I shall give instances from his holy life, which should always be in the focus of Muslim's, consciousness.

The Prophet respected the civic rights of non-Muslims just as much as those of his kith and kin and devoted followers. He is reported to have said

لهم مالنا وعليهم ما علينا.

"They owe certain duties to us, just as we owe certain duties to them." Here "they" refers to *Zimmis i. e.*, those non-Muslims who lived under Muslim Government. Again he said, "He who oppressed any *Zimmi* (non-Muslim) is not from amongst us."

Again, "He who shall act unjustly towards his non-Muslim subjects and break promises with them, or deprive them of their possessions unlawfully, in all these cases I shall catch hold of him on the day of judgment". Hazrat Hazifa (one of the companions) says, "Before the battle of Badr I and my father both had been captured by the enemy and compelled to promise that we would not fight with the Prophet (against the Quraish, non-Muslims and sworn enemies of the Prophet). Thereupon we were set free and allowed to return to the Prophet. No sooner did we seek his presence, than we related the whole incident, whereupon he replied in a calm and cool manner,

Do keep your promise with them. We trust in the favour of God against their physical and numerical strength."

Once Najran Christians sent a deputation to wait upon the Prophet. He treated the members of that deputation as his personal guests and accommodated them in his own mosque ; even allowed them to say their prayers in their own fashion !

After the conquest of Mecca, the "Banu Hawazan" (a tribe of Arabs living close by) attacked the faithful who were compelled to fight with them in self-defence. Muslims were victorious and six thousand non-Muslim men women and children were taken prisoners and brought before the Prophet. But the "Prince of Peace" did not, as propagandists would have innocent people believe, offer them to choose sword or Islam for themselves, but set all of them free. Sir W. Muir, and Mahasha Parkash Dev, Brahma Samaj Missionary have recorded this incident in their biographies of the Prophet. The latter thus reviews the whole situation : "In a few minutes six thousand souls were set free though they had come to fight - and no Muslim expressed his surprise at this attitude of the Prophet as they knew that the Prophet's heart was full of the milk of human kindness". The Prophet's attitude towards the Jews and Christians can be easily understood by studying the terms of the treaties concluded with them :

"To the Jews of Medina

"The Prophet assures the Jews that they shall be assisted by Muslims in various ways ; no harm shall be done to them nor their enemies assisted secretly or openly They shall stick to their own religion and if some outsider invaded Medina, Muslims and Jews shall help each other to drive away the common enemy."

"To the Christians of Najran

"The Prophet gives his assurance to the Christians that their churches, synagogues, monasteries, religion and religious rites, all shall be respected by Muslims and no interference shall be made with their ecclesiastical and theological institutions ; and so long as they live peacefully they shall not be molested in any way."

Now we shall give instances from the conduct and attitude of the companions of the Prophet.

During the reign of Hazrat Omar, the Roman Emperor sent a large army to invade N. Arabia. Hazrat Abu-Ubaida, the Commander-in-Chief of the Muslim army who was at Hams (a city in Syria) resolved to hasten to Damascus to make necessary arrangement for giving a pitched battle to the enemy ; so he called the leading Christian and Jewish inhabitants of the city into his presence and said, " We had exacted military tax from you on condition that you shall be protected against all invasions ; now we are going to Damascus and I am afraid, we won't be able to protect you any further, so here is the money which was paid by you for that purpose."

With this, Abu Ubaida, asked the cashier to deliver the purses safe into their hands. The Jews and Christians were immensely touched by this noble conduct of Abu Ubaida and cried in the same breath, "May God bring you back again to rule over us."

The rights and privileges enjoyed by non-Muslims under the reign of Hazrat Omar were far greater than those granted by the Roman or the Persian Governments to their subjects who professed other than the state religion and the Christian Government of Rome (*i. e.*, Byzantine) treated her Syrian Christian subjects just as if they were pagans. For instance they had no proprietary rights over the lands they tilled or possessed and the condition of the miserable Jews can better be imagined than described. But when Muslims conquered Syria their social status under-went a magical transformation. Hazrat Omar granted them such rights as made them coequal with the ruling nation.

Here are a few excerpts from the declaration of amnesty to the non-Muslims of Syria: "This general amnesty is granted by Omar the humble servant of Allah. Their churches shall not be demolished or inhabited by Muslims, they shall not be deprived of their property, honour or estates. They shall not be compelled to change their religion and full religious liberty is hereby guaranteed to all of them,.....written in 15 A. H."

A non-Muslim cultivator of Syria came to Hazrat Omar and said, "Your army passing through our village has trodden our corn-fields under foot."

The Caliph assured him of his fullest sympathy and an unbiassed enquiry. So the man went back and after sometime,

an agent of the Caliph came to his village and paid ten thousand silver pieces as compensation for the loss.

When Hazrat Abu Ubaida conquered Syria, Hazrat Omar sent him necessary instructions which included the following :—

“Let not Muslims molest any non-Muslim in any way ; make good all your promises with them with an open heart.”

Hazrat Omar had a Christian servant whose name was Ustuq who was very faithful and trustworthy. The Caliph held him in high esteem and used to preach Islam to him. One day he asked him if he would like to embrace Islam. The servant refused bluntly whereupon the Caliph recited the verse :

لا إكراه فى الدين-

i. e. “No compulsion in religion.”

In Omar's eye, the life of a non-Muslim was as precious as that of a Muslim. Imam Shafa'ay relates that a certain Muslim of the tribe of Bakr ibn Wail murdered a Christian of Heera. The culprit was brought before the local Qazi, who reported the matter to Hazrat Omar, the commander of the faithful. He ordered that the culprit should be handed over to the relatives of the deceased who put him to death by way of retaliation.

The collectors of income tax in Iraq were instructed by the Caliph to send the amount of taxes realised from non-Muslims through twenty representatives of the non-Muslim population of Kufa and Basrah, so that he might satisfy himself by extracting satisfactory replies from those non-Muslims regarding the equity observed in collecting taxes from the non-Muslim population.

From these instances, one can easily conclude that Hazrat Omar did not make any distinction between a Muslim and a non-Muslim. No tax was levied upon the *Zimmis* except *Jizya* and the usual tithe which was paid by every body. As for Muslims they had to pay *Zakat* or poor-rate, the rate of which was higher than that of *Jizya* ; and non-Muslims were also given stipends and pecuniary assistance just as Muslims, from the public treasury (Bait-ul-Mal).

Commenting upon the Quranic verse :

إنما الصدقات للفقراء والمساكين-

"Verily alms and charity is reserved for the poor and the needy," Hazrat Omar says, "By the words 'the poor and the needy' are meant both Muslims and Ahl-i-Kitab."

Turning to the Omayyad and the Abbaside Caliphs, we find the same attitude of love and kindness shown by them towards their non-Muslim subjects.

One day a poor helpless *Zimmi* came to Hazrat Omar ibn Abdul Aziz, the most renowned of the Omayyad Caliphs, and complained that Abbas ibn Waleed ibn Abdul Malik had misappropriated his land. Luckily Abbas was present there at that moment. So the Caliph turning to him said "What do you say to this?" He replied that Waleed had given him that piece of land as "Jageer", and he was in possession of certain documents which could prove the truth of his statement. The Caliph, however, ordered him to hand over possession of the land to the real owner, as nobody had the power of transferring a *Zimmi's* property to another man.

During the reign of Caliph Hadi, Ali ibn Sulaiman, the governor of Egypt, had demolished the Church of Mary. When Harun-ur-Rashid ascended the throne he deposed Ali for this indecent conduct and appointed Musa in his place, who referred the matter of that demolished Church to the Grand Mufti. He decreed that the demolished Church should be rebuilt and the building restored to the Christians at once.

These facts, which can be multiplied, go to prove that the religious toleration extended to and the freedom of conscience enjoyed by non-Muslims under Islamic regime is unparalleled in the history of human race.

INFLUENCE OF ISLAM ON GURU NANAK

[BY SARDAR PIYARA SINGH]

Guru Nanak was born at a time when not only the message of Islam had penetrated to the remotest nook and corner of India but also the Crescent, the national flag of Islam, was firmly implanted on this soil. By this impact with the culture and civilization of Islam, the Hindu race had to some extent thrown off the shackles of age-long superstitions and even flocked to the fold of Islam by the thousand. The vast bulk of the population, however, were still wallowing in darkness and given to ancestral rites and rituals. In the midst of this, there appeared on the firmament of India a resplendent moon which deriving light from the sun of Islam, shattered these clouds of ignorance and superstition. This was the great Guru Nanak who proclaimed the message of Divine Unity to a superstition-ridden race in the following sweet words:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ —(ਜਪੁਜੀ)

This is a *mantra* which may be called the corner-stone of Guru Nanak's teachings, the sum-total of his message. In plain vernacular, it sums up the Islamic conception of God as may be seen from the following:

ੴ	Protector of All is but One.	هو الله احد
ਸਤਿ ਨਾਮੁ	He is Truth.	هو الحق
ਕਰਤਾ	Creator of the Universe.	خالق
ਪੁਰਖੁ	He pervades all.	كان الله بكل شيء محيطا.
ਨਿਰਭਉ	He is fearless.	عزيز - غالب.
ਨਿਰਵੈਰੁ	Does enmity to none.	ليس الله بظلام للعبيد.
ਅਕਾਲਮੂਰਤਿ	He is immortal.	كل من عليها فان ويبقى وجه ربك ذو الجلال والاكرام.

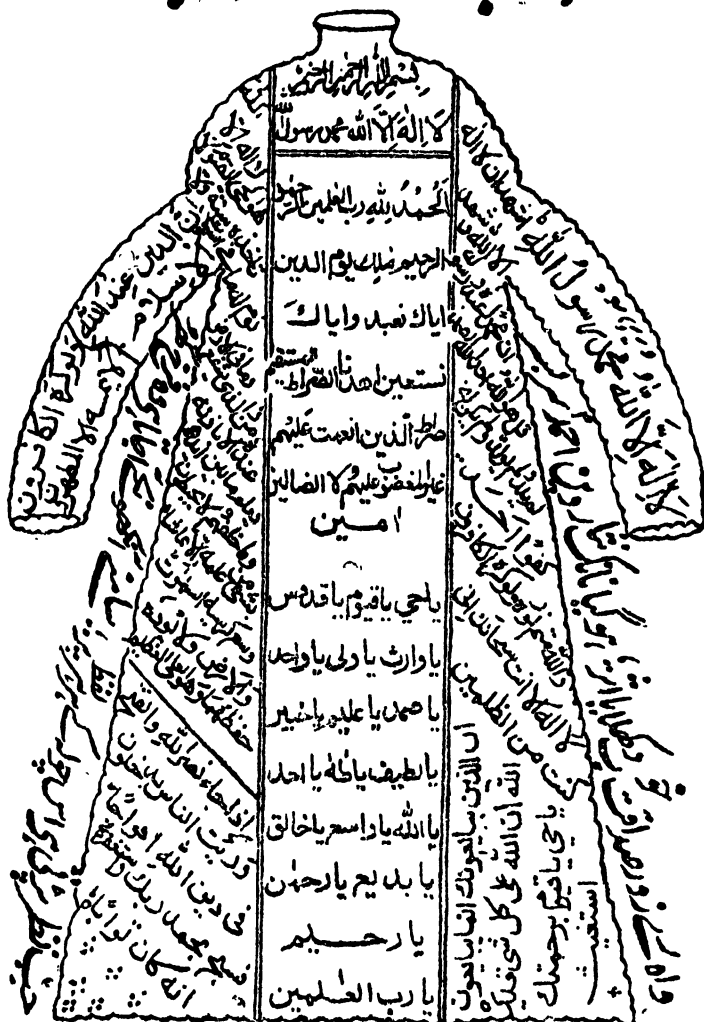
He is not begotten.

لم يلد ولم يولد

He is without a peer.

لم يكن له كفواً احد.

چولہ باوانانک صاحب



ਗੁਰ

ਪ੍ਰਸਾਦਿ

والله دلي الذين آمنوا يخرجهم من الظلمات الى النور.

Brings out of darkness into light.

Beneficent, Merciful, رحمن - رحيم.

Even if no other teaching had come down to us from the Guru Sahib, this one *mantra* should have sufficed to proclaim the distinct Islamic impress the Guru's religious out-look decidedly bears. But there are good many things besides which have been handed down from him and they all confirm that he was disgusted with what passed for Hinduism and was enamoured of the teachings of Islam. We will take one by one his scathing denunciation of things associated with Hinduism as he found it.

ZUNNAR

The *Zunnar* or sacred thread is an indispensable religious necessity for the three high castes—the Brahmans, Kshatrias, and Vaishas. According to the *Shastras*, until this ceremony has been gone through, a member of any of these castes must be considered a *Sudra* and a *Chandal*. Guru Nanak belonged to the Kshatri caste and it was incumbent on him to observe this rite. But when the time of *Zunnar-bandhi* (putting the sacred thread formally around him) came, he refused to submit to it; saying:

ਚੋਕੜ ਮੁਲ ਅਣਾਇਆ ਬਹਿ ਚੋਕੇ ਪਾਇਆ ॥ ਸਿਖਾ ਕਨ
ਚੜਾਈਆ ਗੁਰ ਬ੍ਰਾਹਮਣ ਬੀਆ ॥ ਉਹ ਮੋਆ ਉਹ ਝੜ ਪਇਆ
ਵੇਤਗਾ ਗਇਆ ॥ ਤਗ ਕਪਾਹੋ ਕਤੀਏ ਬਾਮਣ ਵਟੇ ਆਇ ॥ ਕੁਹਿ
ਬਕਰਾ ਰਿਨ ਖਾਇਆ ਸਭਕੋ ਆਖੇ ਪਾਇ ॥ ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਏ ਭੀ
ਫਿਰ ਪਾਈਐ ਹੋਰ ॥ ਨਾਨਕ ਤਗ ਨ ਤੁਟਈ ਜੇ ਤਗ ਹੋਵੇ ਜੋਗ ॥ ਦਯਾ
ਕਪਾਹ ਸੰਤੋਖ ਸੂਤ ਜਤ ਗੰਢੀ ਸਤ ਵਟ ॥ ਏਹ ਜਨੇਊ ਜੀਅ ਕਾ
ਹਈ ਤ ਪਾਂਡੇ ਘਤ ॥—(ਵਾਰ ਆਸਾ ਮਃ ੧)

Rendered into English, the beautiful words mean :

“A piece of thread of insignificant worth is bought and put around the body in the *Chauka* (the sacred enclosure). The *Gayatri mantra* is read in the ear and the Brahman is made the Guru. When man dies, this thread remains here and he goes into God's presence without any *Zunnar*. The thread is spun out of cotton. The Brahman twists it. A sheep is killed on this occasion and a feast enjoyed. Others are also told to observe this. When the thread wears out, it is thrown away and a new one put on. If it had any power in it, why should it have broken? O Brahman! If you have cotton of mercy, thread of fortitude, (given) knot of chastity and twists

of righteousness—if a *Zunnar* such as this you have, do bring it and put it around me! *This* is the *Zunnar* that neither breaks nor becomes dirty nor wears out with time. Blessed is he who while he departs this life has this *Zunnar* around him."

CASTE

Caste is another indispensable institution of the Hindu religion. The Vedas and Shastras forbid a Shudra and a woman to read the Vedas or wear the sacred thread. In case a Shudra should have the misfortune to over-hear words of the Vedas, both his ears must be filled with molten lead. What does Guru Nanak say about it:

ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਏਕਾ ਛਾਉ ॥

(ਸ੍ਰੀ ਰਾਗ ਕੀ ਵਾਰ ਮਃ ੧)

ਅਗੇ ਜਾਤ ਨ ਜੋਰ ਹੈ ਅਗੇ ਜੀਉ ਨਵੇ ॥

ਜਿਨਕੀ ਲੇਖੈ ਪਤ ਪਵੇ ਚੰਗੇ ਸੇਈ ਕੇਅ ॥

(ਵਾਰ ਆਸਾ ਮਃ ੧)

"The caste distinctions are absurd. The shelter of religion is for all alike. With God, superiority consists not in caste nor in might but whoever does good deeds, he is superior."

What a re-echoe of the clarion call of the Quran centuries ago:

"When the bugle is sounded *i.e.*, on the day of Judgment, their mutual lineage shall not avail nor shall they be asked about each other." —(23 : 101).

"Surely the most honourable of you is the one who is the most virtuous of you." —(49 : 13).

PILGRIMAGE TO RIVERS

According to the Hindus, a dip in the waters of the Ganges, Gaya, Godawari, Saraswati washes man clean of all sins. Guru Nanak says:

੧. ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁਭਾਣੈ ਕਿ ਨਾਇ ਕਰੀ ॥ (ਜਪੁਃ)

੨. ਵਸਤ੍ਰੁ ਪਖਾਲ ਪਖਾਲੇ ਕਾਇਆ ਆਪੇ ਸੰਜਮ ਹੋਵੈ ॥

ਅੰਤ੍ਰੁ ਮੇਲ ਲਗੀ ਨਹੀ ਜਾਨੇ ਬਾਹਰੋਂ ਮਲ ਮਲ ਧੋਵੈ ॥

(ਵਾਰ ਮਾਝ ਮਃ ੧)

੩. ਪਾਣੀ ਚਿਤ ਨ ਧੋਪਈ ਮੁਖ ਪੀਤੇ ਤਿਖ ਜਾਇ ॥

(ਵਾਰ ਸਾਰੰਗ ਮਃ ੧)

"I should bathe in sacred waters only if it is acceptable to God. When God does not like it, it is useless to bathe.

"A Hindu washes his body like his clothes and imagines that thereby he has become pure of sins. The fool does not know that an outer bath can not wash off inner impurities.

"Water can not purify the heart. It can only quench thirst."

IDOL-WORSHIP

It is a doctrine of Hinduism that without a visible material image there could be no concentration on God and hence no worship. Guru Nanak thus exposes the futility of the practice:

੧. ਸਾਲਗ ਰਾਮ ਬਪ ਪੂਜ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤ ਤੁਲਸੀ ਮਾਲਾ ॥
ਰਾਮ ਨਾਮ ਜਪ ਬੇੜਾ ਬਾਧਹੁ ਦਯਾ ਕਰੈ ਦਯਾਲਾ ॥
ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਹੁ ਜਨਮ ਗਵਾਵਹੁ ॥
ਕਾਚੀ ਢਹਗ ਦੀਵਾਲ ਕਾਹੇ ਗਚਲਾਵਹੁ ॥
(ਬਸੰਤ ਹਿੰਡੋਲ ਮਃ ੧)

੨. ਘਰ ਨਾਰਾਇਨ ਸਭ ਸਭਾ ਨਾਲ ॥ ਪੂਜ ਕਰੈ ਰਾਖੈ ਨਾਵਾਲ ॥
ਕੁੰਗੁ ਚੰਦਨ ਫੁਲ ਚੜਾਇ ॥ ਪੈਰੀਂ ਪੈ ਪੈ ਬਹੁਤ ਮਨਾਇ ॥
ਮਾਨੁਆਂ ਮੰਗ ਮੰਗ ਪਹਨੇ ਖਾਇ ॥ ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ ॥
ਭੁਖਿਆਂ ਦੇ ਨਾ ਮਰਦਿਆਂ ਰਖੈ ॥ ਅੰਧਾ ਝਗੜਾ ਅੰਧੀ ਸਥੈ ॥
(ਵਾਰ ਸਾਰੰਗ ਮਃ ੧)

"O Pandit! Why do you worship a piece of stone and in vain try to please it? Take the name of the Lord and have mercy on yourself. Why waste your life in watering a saltish soil? It is a wall of sand which is bound to crumble. Why waste cement on it?"

Compare the Quranic verses:

"Avoid the sin of idolatry.

"Do not bow before the sun nor the moon, but bow before the One who created these.

"Do you worship what you hew out?"

"And they worship besides the Lord what neither can injure them nor help them."

GODS AND GODDESSES

There are a number of gods and goddess worshipped by the Hindus such as Brahma, Vishnu, Shiv, Ram, Krishna, Kali, Nina, Jawala. Guru Nanak says:

੧. ਰੋਗੀ ਬ੍ਰਹਮਾ ਵਿਸ਼ਨ ਸਰਦ੍ਰਾ ਰੋਗੀ ਸਗਲ ਸੰਸਾਰਾ ॥
ਹਰੀ ਪਦ ਚੀਨ ਭਏ ਸੇ ਮੁਕਤੇ ਗੁਰ ਕਾ ਸ਼ਬਦ ਵੀਚਾਰਾ ॥
(ਭੈਰਉ ਅਸ਼ਟਪਦੀ ਮਃ ੧)
੨. ਮਾਇਆ ਮੋਹੇ ਸਭ ਦੇਵੀ ਦੇਵਾ ॥ ਕਾਲ ਨ ਛੋਡੇ ਬਿਨ ਗੁਰ ਕੀ ਸੇਵਾ ॥
(ਗਉੜੀ ਮਃ ੧)
੩. ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਂਗੂੰ ਕਿਆ ਦੇ ॥
ਪਾਹਨ ਨੀਰ ਪਖਾਲੀਏ ਭਾਈ ਜਲ ਮੈ ਝੁਡੇ ਤੇਹ ॥
(ਸੋਰਠ ਅਸ਼ਟਪਦੀ ਮਃ ੧)
੪. ਬ੍ਰਹਮਾ ਵਿਸ਼ਨ ਮਹੇਸ਼ ਨਾ ਕੋਈ ॥
ਅਵਰ ਨਾ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥ — (ਮਾਰੂ ਮਃ ੧)

“Brahma, Vishnu and Shiv, all three are sinful. The whole word is sinful. They alone attain salvation who through their spiritual guide gain the knowledge of God.

“All the gods and goddess are the victims of temptations of the flesh. Until one finds a *Murshid*, spiritual guide, fear of death can not vanish.

“Worship of gods and goddesses is useless. What can they give us that we may ask of them? It is like making the stone float on water. The inevitable result will be that it will go down itself and take you along with it too.

“Brahma, Vishno, Shiv, can help none. God, One God, is the Master and Protector of all.”

The Quran says exactly the same :

“Some people take for gods others than One God and love them as they should love God. But those who believe love God above all.

“Say! O people of the Book! Come to an equitable proposition between us and you—that we shall worship nought besides God nor shall we associate ought with Him, nor shall some of us take others for gods.”

TRANSMIGRATION

Re-birth is another distinguishing feature of the Hindu religion. Guru Nanak discards this view thus :

੧. ਠਾਣੇ ਰਵਤ ਰਹੇ ਘਟ ਅੰਤ੍ਰ, ਹਰ ਗੁਨ ਗਾਵੇ ਸੋਈ ॥
ਆਪੇ ਆਪ ਮਿਲਾਏ ਕਰਤਾ, ਪੁਨਰਪ ਜਨਮ ਨਾ ਹੋਈ ॥
(ਆਸਾ ਮਃ ੧ ਪਟੀ)

੨. ਪੀਓ ਅਪਿਓ ਪਰਮ ਸੁਖ ਪਾਈਐ ਨਿਜ ਘਰ ਵਾਸਾ ਹੋਈ ਜੀਉ ॥
ਜਨਮੁ ਮਰਣ ਭਵ ਭੰਜਨ ਗਾਈਐ ਪੁਨਰਪ ਜਨਮ ਨ ਹੋਈ ਜੀਉ ॥
(ਸੋਰਠ ਮਃ ੧ ਸ਼ਬਦ ੧੧)

੩. ਮਨ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰ ਘਟ ਹੀ ਤੀਰਥ ਨਾਵਾ ॥
ਏਕ ਸ਼ਬਦ ਮੇਰੇ ਪ੍ਰਾਣ ਬਸਤ ਹੈ ਬਾਹੁੜ ਜਨਮ ਨਾ ਆਵਾ ॥
(ਜਪੁ ਸਾਹਿਬ)

"Whoever is filled with God, he adores God alone. God absorbs him in Himself. There is no re-birth.

"Taking the water of life one wins immortal happiness and salvation. Remember the God who has broken the superstition of re-birth. There is no re-birth.

"My heart is a temple. My body is a hermit's symbol. I do *ashnan* in this body. One thing has become firm in my mind—*there is no re-birth in this world.*"

MATTER AND SOUL

Contrary to the belief of Hinduism which looks upon both matter and soul as co-eternal with God, Guru Nanak says :

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨਾ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨ ਜੀਅ ਹੁਕਮ ਮਿਲੈ ਵਡਿਆਈ ॥
(ਜਪੁ ਸਾਹਿਬ)

"Out of God's word comes into being matter and by His command are born souls."

THE VEDAS

About the Vedas the Guru says :

੧. ਵੇਦ ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ । ਪੜ੍ਹੁ ਪੜ੍ਹੁ ਪੰਡਤ ਹੋਏ ਖੁਆਰ ॥
(ਵਾਰ ਸੋਰਠ ਮਃ ੧)
੨. ਵੇਦ ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ । ਪੜ੍ਹੁ ਪੜ੍ਹੁ ਪੰਡਤ ਕਰਹਿ ਵੀਚਾਰ ॥
ਬਿਨ ਬੁਝੇ ਸਭ ਹੋਇ ਖੁਆਰ । ਨਾਨਕੁ ਗੁਰਮੁਖ ਉਤਰਸ ਪਾਰ ॥
(ਵਾਰ ਸੋਰਠ ਮਃ ੧)

“What good the reading of the Vedas do to the world?
The Pandit has degenerated while reading the Vedas.

“The reading of the Vedas can do no good to the world.
The Pandit who reads the Vedas has been entangled in worries.
It is all useless without a knowledge of God. Salvation can
be had only through the *Murshid*, spiritual guide.”

So far we have seen only one side of the picture - *viz.*, how, impressed by his contact with Islam, Guru Nanak vehemently denounced his ancestral religion. The other side will show what he thought of the teachings of Islam.

ISLAM AND YOUNG GENERATION IN EUROPE

[BY BARON OMAR ROLF EHRENFELS.]

Comparison from the Islamic point of view :—

In Islam we should differentiate between three fundamental principles :—

1. The spiritual doctrine of Islam which the Holy Prophet expounded.
2. The Cult of Religion which the Holy Prophet Mohammad initiated first and which, in the course of time, has undergone slight modifications.
3. The social form, the culture and type of civilisation of Islam which have been inspired by the doctrine and religious customs of Islam. The nations which embraced Islam had been always influenced by Islamic customs and type of civilisation, but they, themselves, have also effected various outward manifestations.

The doctrine of Islam contains, through a very clear conception of all prophets of Allah, the true nucleus and the divine spirit that dwell in the centre of every religion or human faith.

The religious form of Islam affords an example of a religious authority exercising a spiritual influence and renouncing all political influence and organisation of its priests. Both qualities of renunciation and self limitation have always been characteristic of Islam. These, as qualities of true religion, have been highly esteemed and searched in the West by all true believers in God. Nevertheless, Islam could not until now obtain a general appreciation in Europe, although there exist a few exceptions of great individuals such as Kaiser Friedrich III., Emperor of old Germany, or Cusanus, Archbishop of Cologne or Goethe and Napoleon I and others, who held Islam in high esteem, but they remained individual thinkers in their times. Why the true value of Islam has not yet been clearly understood by the Europeans lies in the peculiar qualities of Islamic

culture and outward form of civilisation, which have been wrongly thought by the Europeans to be something primitive even malicious and devillish. Political seduction and national Chauvinism have produced this unlucky tendency. But, notwithstanding these facts, there still remains a misunderstanding. I shall endeavour in the following pages, to clear up the causes of such misunderstanding.

To the old European generations, Islamic matrimonial law seemed to be vicious, Islamic customs, ways of dress and furniture, and architecture of mosques seemed to be primitive and rough. As also the customs of sitting and praying on the ground, and other Islamic devotional customs.

However, many European observers in the past have admired and praised the harmony between precept and practice, between ideals and their realisation, between theory and its application to everyday life. This they could perceive in a striking manner. However they never strove to criticise the European conception of Islam.

It remained for the younger European generation to possess a clear conception of Islam. In fact, it has already started to grasp this conception. It is rightly asked if it was just to recognise only the ideal system of culture, and follow it neglecting all other cultures. Also if it was right to recognise only the lofty and in some ways eccentric mentality of the Gothic Christianity peculiar to the middle ages or the eccentric technical ability of mechanical evolution at present. It sought synthetic harmony between theory and practice, between idea and matter, in other words, positive realisation of spiritual ideas. These requirements of the young generation might show a way to remove the great mistake in understanding Islam. Because Islam fulfils these requirements, namely a clear admittance of the weakness and imperfection of man, but nevertheless, an absolute destiny in the ability of man to reach higher standards of life. This is the connecting link between Islam and the young generation in Europe. The laws of Islam are intended not only for the average of humanity and not only for exceptional type of man. They render it possible for man as a race to follow the best way in order to attain or realise higher spiritual laws, thus trying to make upright man also out of the brethren who are incapable of realising the utmost ideal of the time.

On the other hand, the Roman Catholics, in their exaggerated ideals force their followers to lead a life of angels, but they, being only human beings and so failing to realise this extraordinary high standard become hypocrits. The Europeans are on one side extremely hypocritical and on the other side, they deny every ideal, every belief in God and in life after death. But Islam affords the

possibility to realise the spiritual laws within the reach of man in everyday life.

In the Bible there is a statement, often repeated, in which believers are compared to repentant sheep, a term used nowadays in an ironical sense. They are wolves in the skins of repentant sheep. But in Islam such hypocrisy does not exist. On the contrary we find a slow successful evolution. We shall now proceed to illustrate our ideas by examples.

In the first place we shall consider the Islamic matrimonial law. This is more tolerant than the European law. This tolerance does not encourage, as wrongly thought by Europeans, the custom of love-making as it is the case in Europe. On the contrary, an average Muslim is educated by his laws that if he marries a second wife, he would do so with the intention of remaining in charge of her for life. In Europe one can have connection with a lady friend leaving her when he likes.

The Islamic matrimonial laws indicate the way to live in a worthy manner with more than one wife. They afford the possibility for a woman to be divorced, if uncomfortable with her husband and to marry again so that she might be happier in her second marriage. Thus these laws do not force several types of human beings to appear different from what they really are in so far that a man who is unable to lead a monogamous life can adopt polygamy. In this way no hidden, malicious and unharmonious action is encouraged. Whereas in Europe, the prohibition of polygamy would obviously encourage secret relations with worse results. Therefore Islam holds ideals and facts in harmony.

Let us now take the second example, namely, Islamic art and furniture. In Islam, it is forbidden to reproduce in the way of art portraits, statues of saints and their life. Therefore art concentrates upon the building of objects which are necessary for everyday life, among which are the mosques which are essential for the daily spiritual life. A harmony is thus established between religious symbols and artistic products. This is not realised in other cultures. Europe interpreted the lack of images of saints in Islam as being a sign of inspirituality. But in fact this is what really protects the religion from profanation by inartistic copies and prints of saints, often badly reproduced, giving a wrong impression and thus aggravating the horrible mistake in that the subjects are sometimes prayed to. An essential difference between a symbol and a picture is that the former, such as inscriptions cannot be reproduced whereas artificially reproduced pictures of saints *e. g.*, the picture of the Prophet Jesus render them liable to profanation.

Another example is afforded by the way of dress, furniture and dwellings, in Islam. These seemed to the old European generation as uncultivated and Islam was judged as uncivilised because of the constant relation of the Muslims during prayers, intellectual work and even meals, with the soil or ground which is our motherland, common to all human beings throughout life. But in point of fact, this connection with soil has brought up a high culture and natural cleanliness of this very soil and of all products of soil. The Muslim is more modest than the European who ignores the connection with the soil by neglecting and despising what is "coming from the soil". The Muslim is humble relative to the soil which he ennoble by going down to it, with the result of an harmonical construction of all mosques and dwellings conforming to the principal rules of being not too high up from the soil, and also corresponding in the inclusion of the body that comes from the earth into the divine power which brings lofty ideals. In contrast to this, we find in Europe, in the middle ages arts and paintings, which attempt to deny the body. We find on the other hand the modern school of Naturalistic painters who think only of the ground or the material body as the reality, and deny the spiritual lofty ideas. But in Islam neither of these two extremes obtain, but both are united in one harmonic picture.

Next, let us take the social structure. Here the same law between the soul and body holds good from a social point of view. The rich people and the broadminded individuals of the Islamic society put themselves in relation to and in connection with the poor or low classes and in being non-separated from them, incorporate this "social soil" in their cultural life and aims. Poverty and handicraft are not despised in Islam as they were in Europe in the Middle Ages but they are at the same time not overestimated as it is the case in modern materialistic communism, socialism and bolshevism.

Bolshevism maintains that religion is an opium for the people stupifying them because Bolshevism believes only in soil and materialism. The European of the Middle Ages wished to deny the reality of soil and body. But Islam does not contain any of these two errors. It unites the lower classes with the representatives of the higher classes in the mode of living. The people as well as soil and body are well respected in Islam, whereas in Europe there existed at first a suppression of people by the rich and higher classes and then, now, the people of lower classes such as the Proletariat in Russian Communism attempt to suppress and tyrannise the formerly high classes. Therefore it is only in Islam that we find a golden middle way. The real reason why in Islam the lower classes are more naturally cultivated than their fellows in Europe is the existence of connection between them and the higher and more cultivated classes ; such a connection is lacking in Europe.

Here is the basis of social structure. In Europe there is now a need associated with various attempts, of finding a basis of understanding, between the low and high class people.

We will now deal with the last comparison summing the observations in one collective example. We shall compare the Western way of building of churches to the Islamic way, including a comparison of the trend of thought of the modern generation.

The disposition of the mosques is influenced by the Islamic custom of prayers. Every symbolic sense of Islamic prayers is represented in certain details of the building *e. g.* the ablution fountains, also the devotion felt in kneeling down so as to touch the floor with the forehead in front of the *mehrab*. The Muslim when he faithfully performs his prayers, would feel as if this *mehrab* is open and through it comes Divine light penetrating into his innermost soul. The spiritual interpretation of prayers, etc., given by the symbolic craft of the details, *mehrab*, carpets, fountains, inscriptions, decorations, has been neglected by the old fashioned European observers who, as well neglected the symbolic sense of the Islamic doctrine, incorporated in the structure of every mosque. The cupola of the mosque symbolises the eternal soul of man, the intersecting architectural polygonals symbolise the connection between the earthly and heavenly part of the soul and this connection is evidenced in prayers. Even seen from outside, a mosque would give the impression of the whole human devotion and through the minarets, a symbolic picture is given of that human longing for God, the minaret being like a flame springing upwards from a wood. Had the old European observers carefully seen the inside of the mosque, they would have admired the beautiful arches, carpets, decorations and inscriptions. They despised the mosques as unproportionate and unlofty and they missed the abrupt upshooting building of Gothic cathedrals. It is true that the mosque does not show a tendency to a far up aim outside the reach of one's own soul. However, its clean and clear floor together with the cupolas, arches, and columns symbolise our lofty and high feelings. The unification of roof and floor would mean that the Almighty Allah can only be recognised in the silence of the most inward part of our soul after we have won the most glorious victory, namely victory over ourselves. He who wins this victory is able to live in peace with all the different energies of his own soul and then will realise peace with all the creations of the Almighty Allah. This is the essence of Muslim's prayers, the Muslim has built up a home for the word of Allah in his own soul and has realised Islam. This behaviour is one of the aims of the most modern European psychology.

Comparison from the point of view of the new generation in Europe:—

As we have seen in the first part of our article, the Islamic

psychological way leads through frankness and acknowledgement of the earthly part of human nature, to peace, not only the peace of weapons but also that of those energies and powers which lead to brutal force. The acknowledgement of this 'Boden' or Soil also in the symbolic sense, we have designated as characteristic of the social, artistic and devotional forms of Islamic notions.

The second part of our article will be devoted to the question whether the young generation in post-war-time of Europe would show similar tendencies and hopes.

Let us remember, to start with that the young generation is seldom free from political fanaticism and therefore there are only a few individuals conscious of the underlying ideals, and fewer still who have perceived that these underlying ideals correspond to the Islamic culture. Nevertheless, the existence of this correspondence is obvious with regard to the resemblance between the typical culture and artistic products of post-war Europe and Islamic culture. We shall follow the same examples used in the first part of our article discussing the matrimonial law.

Old fashioned Europe had only one form of the matrimonial law that is monogamy for the whole life. Love making or any sexual relations apart from this were suppressed. An exaggerated form of this suppression is historically evident in the Maria Theresia's (Empress of Austria) laws for woman's behaviour. In this and similar ways erotical hypocrisy flourished to an intolerable degree.

The post-war generation feels vaguely that in the mysteries of erotical love lies a key to a harmonic cultural life, and this is only insured if the different forms of erotical relations are organised by a new and broader law of matrimony and that a divorced woman, or a man who is joined with more than one woman (in an honest way) for life should not be designated as outcast or criminal. The various attempts at reform in the European matrimonial law seek frankness and honesty by the toleration of what cannot be forbidden and by the education of the qualities of the soul. The correspondence of this to Islam is not yet conceived by the young generation only because of different prejudices on the European side and different extreme formalities on the Islamic side such as the exaggerated veiling system. However the correspondence between the demand of the young generation in Europe and the finding of Islamic culture and civilisation should become obvious in a few years.

The second example is of Islamic art and style of furniture. The correspondence is particularly marked in architecture, painting and music. The modern European buildings tend to realise the simple and smooth forms of cubes which characterise the Arabian towns and villages. The form of cubes is recognised as one of the

oldest symbols. Owing to lack of space we cannot enter into details of this aspect. We would only mention the use of stone railing and ornamental relief. Modern European painting aims, like that of Islam, at the expression of elementary things and deep emotion without the use of figures. The platonic idea will now be expressed in a rather direct way without the round about way of human and animal forms or figures. The modern expressionism of painters follows this way.

Then in music, we see tendencies to abandon the mere dramatic fashion of European music and to accept the rounded or circular form of oriental music in the so-called Antonalitat school.

Still more correspondence exists between Islam and the modern European style of dress and furniture. The correspondence is neither external nor accidental. It springs out of the same impulse in both. The earth on which we stand and the body in which our soul dwells is not ignored by the young generation as something unimportant. The young European generation too tries quite in the same way as the Islamic culture does, to ennoble the earthly part of ourselves. In this sense, we have to interpret the reduction and simplification of modern European dress as well as its adaption to the natural form of human body.

The same idea is expressed by the love of sports and baths of getting brown by the sunshine. We also see the European ladies wear nowadays pyjama trousers and sandal shoes on the shore and seaside, even sometime for tea at home, instead of wearing uncomfortable frocks. The same parallelism is found much more evident in the style of furniture and decoration of flats. Now we find low set tables, chairs, diwans which do not compel one to sit stiff like the old-fashion Europe did. Furthermore the new beginning in manufacture of modern European carpets in modern technical industry.

There are to be found many modern European furnitures which bear the stamp of relation to the Islamic style. On the other hand, I am sorry to say that we find in the palaces of many rich orientals in Asia and Africa old-fashioned European furniture which is not only inartistic and of unsound taste but also extremely unfit for southern countries. These unfit objects are modifying their owners in a most unlucky way in so far that they seduce them to a style which is already out of fashion even in Europe itself. This old style gives a certain sympathy to materialism and boasting of a luxuriant wealth. But the modern European style helps the young generation in an indirect way, to understand the Islamic culture.

Of special interest are the changes in social structure of young Europe. The political parties of Europe still fight fanatically against

one another. It is most difficult to say which of the many parties will gain the upper hand. However one may foresee that very likely a brotherhood free from distinct classes will gain, promoting a new society which does not yield any more before capitalism and money but before the vigour of soul and moral ideal. We can illustrate this ideal by the example we have in Islam in the time of the early Caliphs where we find a socialistic republic on the top of which stands a president or Caliph provided with full vigour of culture and spirit.

It is only in the building of churches that we cannot find uptil now a parallelism between the young generation of Europe and Islam because this generation has not as yet built churches which would fulfil the desires of their new spirit. This lack is due to the fact that the inward life of the young generation in Europe cannot be satisfied by the religious forms of Christian sects which have abandoned the clearness and lofty self-denial of Jesus, the oriental and prophet of God and have sought political power and indulgence in worldly material wealth. The most typical individuals of the young generation in Europe search, nevertheless, the home of the soul, they search the mystery of submission of all crafts in our soul to the will of God. The young generation begins to feel that a solution of the vital problems in our age is only possible if every individual person begins to recognise the will of God, in his own soul or self.

If it is true that this new longing for God again revives in young Europe, then it is also very probable that at least a large number of this new generation would find their way through the living doctrine of Islam to this eternal truth that underlies all words of all prophets of Allah. But it is also very probable that the external form of this new devotion or longing for God will be again the mosque, representing the so-called stone-formed prayer, from the beginning of washing up to the inward conception of ourself before the *mihrab*.

We cannot point out in this review why there is still a wide gap between Islam and the young European generation but we will only allude to the misunderstanding which widens this gap but will be entirely cleared up in time.

First.—Europe does not appreciate Islam because it still views it from the point of view of national chauvinism and imperialistic colonial politics. Since these two factors are based upon lies they will vanish with time.

The second cause of this misunderstanding between Europe and Islam is attributed to some Islamic individuals who commit mistakes in two opposite ways, namely that many people of the young generation in the Orient believe that progress can only be attained

by disregard of the inward culture of the soul and religion. This grave error encourages in Europe the old false opinions Europe had about Islam. On the other hand we find in Islamic countries some extremely conservative individuals who think to serve Islam by opposing all European inventions. Such inventions are in themselves in some cases more Islamic than the external forms those conservatives have taken up in former times from Byzanties and others. This conservatism seems to confirm the error of Europe which falsely accuses Islam of a lifeless and rigid form.

But this young post-war generation in Europe acts as a bridge or uniting link between the worlds of views and thoughts and through the loftiest sense of Islam a relation between East and West.

Islam is a connecting link, because:—

1. As a doctrine it leads from the earthly standard of life to the eternal.

2. As *Religion* it links the limited thought of human soul to the unlimited longing and eternal love for Allah.

3. As *Civilization and Culture Form* it is a bridge between Europe, the most worldly-looking continent and Asia, the continent most typically looking forwards to the next world.

IJTIHAD OR EXERCISE OF JUDGMENT*

[BY MAULANA MUHAMMAD ALI]

The word *ijtihad* is derived from the root *Jahd* which means *exerting oneself to the utmost or to the best of one's ability*, and *ijtihad* which literally conveys the same significance is technically applied to a lawyer's *exerting the faculties of mind to the utmost for the purpose of forming an opinion in a case of law respecting a doubtful and difficult point*.

VALUE OF REASON RECOGNISED

Reasoning or exercise of judgment in theological as well as legal matters plays a very important part in the religion of Islam, and the value of reason is expressly recognised in the Holy Quran. It appeals to reason again and again and is full of exhortations like the following: "Do you not reflect?" "Do you not understand?" "Have you no sense?" "There are signs in this for a people who reflect"; "There are signs in this for a people who understand"; and so on. Those who do not use their reasoning powers are compared to animals and are spoken of as being deaf, dumb and blind:

"And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb and blind, so they do not understand," (2 : 171). "They have hearts with which they do not understand and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle: nay they are in worse error" (7 : 179.)

"The vilest of animals in God's sight are the deaf and the dumb who do not understand" (8 : 22.)

"Or dost thou think that most of them do hear or understand? They are simply as cattle, nay, they are straying farther off from the path" (25 : 44)

* This article is to form a chapter of an un-published book by Maulana Muhammad Ali, entitled. *The Religion of Islam*. The book is sub-divided into three parts : (1) Sources of Islam. (2) Principles of Islam. (3) Laws of Islam.

And while those who do not exercise their reason or judgment are condemned, those who do it are praised :

"In the creation of heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding : Those who remember God standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth" (3 :189, 190.)

The Quran does recognise revelation as a source of knowledge higher than reason, but at the same time it recognises that the truth of the principles established by revelation may be judged by reason, and hence it is that it repeatedly appeals to reason and denounces those who do not use their reasoning faculty. It also recognises the necessity of the exercise of judgment to arrive at a decision : "And when there comes to them news of security or fear, they spread it abroad, and if they had referred it to the Apostle and to those in authority among them, those among them who can *search out the knowledge* of it would have known it" (4 : 83.) The original word for the italicised portion is *Istinbat*, which is derived from *nabat-al-bi'ra* meaning *he dug out a well and brought forth water*. The *istinbat* of the jurist is derived from it, and it signifies the searching out of the hidden meaning by his *ijtihad* as *istikhrāj* i.e. analogical deduction (T. A.) This verse thus recognises the principle of the exercise of judgment which is the same as *ijtihad*, and though the occasion on which it is mentioned is a particular one, the principle recognised is a general one.

THE PROPHET ALLOWED EXERCISE OF JUDGMENT IN RELIGIOUS MATTERS

Ijtihad or exercise of judgment is expressly recognised in Hadith as the means by which a decision may be arrived at when there is no direction in the Holy Quran or Hadith. The following hadith is regarded as the basis of Ijtihad in Islam : "On being appointed governor of Yemen, Muadh was asked by the Holy Prophet as to the rule by which he would abide. He replied, 'By the law of the Quran.' But if you do not find any direction, asked the Prophet. Then I will act according to the Sunna of the Prophet, was the reply. But if you do not find any direction in the Sunna, he was again asked. Then 'I will exercise my judgment (*ajtahidu*) and act on that, came to reply. The Prophet raised his hands and said : 'Praise be to God Who guides the messenger of His Apostle as He pleases.'" (A. D. chap. *Ijtihad-ir-rai fil qadza*.) This hadith shows not only that the Holy Prophet approved of the exercise of judgment, but also that his companions were well aware of the principle, and that ijtihad by others than the Prophet was freely resorted to, when necessary even in the Prophet's life-time. 4

EXERCISE OF JUDGMENT BY THE COMPANIONS

It is a mistake to suppose that the exercise of judgement to meet the new circumstances came into vogue with the four great Imams whose opinion is now generally accepted in the Islamic world. The work had begun, as I have already shown, in the Prophet's life-time, as it was impossible to refer every case to the Prophet himself. After the Prophet's death, the principle of *ijtihad* obtained a wider prevalence, and as new areas of population were subjected to Islam, the need of resorting to *ijtihad* became greater. Nor did the Khalifa, the Commander of the Faithful, arrogate all authority to himself. He had a council to which every important case was referred and the decision of this council by a majority of votes was accepted by the Khalifa as well as the Muslim public. Thus Sayuti writes in his *Tarikh-ul-Khulafa* (History of the Caliphs) in the chapter relating to Abu Bakr (sec., his Knowledge) on the authority of Abul Qasim Baghwi reporting from Maimun son of Mihran :

"When a case came before Abu Bakr, he used to consult the Book of God; if he found anything in it by which he could decide, he did so; if he did not find it in the Book, and he knew of a sunna of the Messenger of God, he decided according to it; and if he was unable to find anything there, he used to question the Muslims if they knew of any decision of the Holy Prophet in a matter of that kind, and a company of people thus gathered around him, every one of whom stated what he knew from the Prophet, and Abu Bakr would say, Praise be to God, who has kept among us those who remember what the Prophet said; but if he was unable to find anything in the sunna of the Prophet he gathered together the heads of the people and the best of them and consulted them, and if they agreed upon one opinion (by a majority,) he decided accordingly."

It is true that it was not exactly a legislative assembly in the modern sense but the nucleus of a legislative assembly can clearly be seen in this council which decided all important affairs and when necessary, promulgated a law. It was supreme in both religious and temporal affairs. The same rule was followed by 'Umar who resorted to *Ijtihad* very freely but took care always to gather the most learned companions and consult them. When there was a difference of opinion, the opinion of the majority was made the basis of the decision. Besides this council, there were great individual teachers such as the Lady 'A'isha, Ibn 'Abbas, Ibn 'Umar and other great mujtahids of the day, whose opinion was highly revered. Decisions were given and laws made and promulgated subject only to the one condition that they were not contrary to the Holy Qur'an and the sunna of the Prophet. And decisions of these earlier jurists were followed by the

later jurists so long as they were not in disagreement with the Book of God and the sunna of His Apostle.

IMAM ABU HANIFA

In the second century of Hijra arose the great jurists who codified the Islamic law according to the need of their time. The first of these, and the one who claims the allegiance of the greater part of the Muslim world was Imam Abu Hanifa who was born at Basra in 80 A. H. His centre of activity was however Kufa, and he passed away in 150 A. H. The basis of his reasoning (*qiyas*) was the Holy Qur'an and he accepted Hadith only when he was fully satisfied as to its authenticity, and as the great collectors of Hadith had not yet commenced the work of collecting Hadith, and Kufa itself was not a great centre of the learning of Hadith, naturally Imam Abu Hanifa accepted very few hadith, and always resorted to the Holy Qur'an for his juristic views. Later on when Hadith was collected and became more in vogue, the followers of the Hanafi system, as Abu Hanifa's school of thought was called, introduced more hadith into it. Imam Abu Hanifa had two famous disciples, Imam Muhammad and Imam Abu Yusuf, and it is mostly their views of the great master's teaching that now form the basis of the Hanafi system. Abu Hanifa was a man of highly independent character and when towards the close of his life, the then Muslim Government wanted to win him over to its side he preferred persecution and even punishment to an office which would have interfered with his independence of thought. His system is not only the first in point of time but is also the one which claims allegiance of the great majority of the Muslims and a development of which on the right lines would have resulted in immense benefit to the Muslim world. It was he who first directed attention to the great value of *qyas* or reasoning in legislation. He also laid down the principle of equity by which not only new laws could be made but even the deductions of reasoning could be controverted when they were not equitable. He also recognised the authority of customs and usages. He exercised and inculcated independence of judgment to such an extent that he and his followers were called *ahl-ur-ra* (upholders of private judgment) by the followers of other schools.

IMAM MALIK

Imam Malik was born at Medina in the year 93 A. H. and worked and died there at the age of eighty two. He limited himself almost entirely to the hadith which he found in Medina, more especially to the practice which prevailed there, and his system of jurisprudence is entirely based on the traditions and practices of the people of Medina. He was very careful in giving a decision and whenever he had the least doubt as to the correctness of his decision, he would

say. "I do not know." His book, the *Muwatta*, though comparatively a small collection of Hadith, and limited only to the hadith and practices of the people of Medina, is the first of its kind, and one of the most authoritative works.

IMAM SHAFI'I

The third Imam, Shafi'i, was born in Palestine in the year 150 A. H. He passed his youth at Mecca but his centre of work was in Egypt where he died in 204 A. H. In his day he was unrivalled for his knowledge of the Holy Quran, and spent immense labour in acquiring knowledge of the sunna, travelling from place to place in search of it. He also very carefully studied the Hanafi and the Maliki systems. The system which he founded made greater use of Hadith than the Hanafi system; in fact it was based largely on Hadith as distinguished from the Hanafi system which was founded on the Holy Qur'an and made very little use of Hadith. Over the Maliki system which is also based on sunna, it had the advantage that the Hadith made use of by Shafi'i was more extensive and was collected from different centres, while Imam Malik contented himself only with what he found at Medina.

IMAM AHMAD

The last of the four great Imams was Ahmad ibn Hanbal who was born at Baghdad in the year 164 A. H. and died there in 241. He made a very extensive study of Hadith. His famous work on Hadith, the *Musnad* of Ahmad bin Hanbal, contains nearly thirty thousand hadith. This work was prepared by his son Abdullah but it was based on the material collected by the Imam himself. In the *Musnads* however, as already remarked, hadith are not arranged according to subject-matter but under the name of the companion to whom a hadith is ultimately traced. But though the *Musnad* of Ahmad ibn Hanbal gathers together a large number of hadith, it does not apply the strict rules of criticism that were applied by men like Bukhari and Muslim. In fact, it was only arrangement according to subject-matter that made possible a criticism of Hadith and the *Musnads* therefore in which hadith relating to the same matter were scattered throughout the book could not devote much attention to the subject-matter, and they were not even sufficiently strict in criticising the law of transmission. Accordingly the *Musnad* of Ahmad cannot claim the same reliability as regards its material as the collections of the *Muhaddithin* do. From the very nature of his exertions, it is evident that Imam Ahmad ibn Hanbal made very little use of reasoning, and as he depended almost entirely on Hadith, the result was that he admitted the weakest hadith. It would thus appear that from the system of Abu Hanifa who applied reasoning very freely and tried to deduce all questions from the Holy Quran by help of reasoning

the system of Ahmad bin Hanbal is distinguished by the fact that it makes the least possible use of reasoning, and thus there was a falling off in the last of the four great Imams from the high ideals of the first so far as the application of reason to matters of religion is concerned, even the system of Abu Hanifa himself deteriorated on account of the later jurists not developing the master's high ideal, and the result was that the world of Islam gradually shut the door of Ijtihad upon itself, and stagnancy took the place of healthy development.

DIFFERENT METHODS OF FORMULATING NEW LAWS

The four Imams who are accepted by the entire Sunni world of Islam are thus agreed in giving to Ijtihad a very important place in legislation and the Shias attach even greater importance to it. Ijma', of which I will speak later on and which means really the Ijtihad of many and Ijtihad are thus looked upon as two more sources of the Islamic law along with the Holy Quran and the Sunna, though only the latter two are looked upon as *adillat-ul-qatiyya* or absolute arguments or authorities, while the former two are called *adillat-ul-ijtihadiyya* or arguments obtained by exertion. The sphere of Ijtihad is a very wide one as it seeks to meet all requirements of the Muslim Community which are not met with expressly in the Holy Quran and the Hadith. The great Mujtahids of Islam have sought to meet these demands by various methods technically known as *qiyas* (analogical reasoning), *istihsan* (equity) *Istislah* (public good) and *istidlal* (inference). Before proceeding further a brief description of these methods may be given to show how new laws are made by adopting them.*

QIYAS

The most important of these methods, and the one which has almost a universal sanction, is *qiyas* which means literally *measuring by or comparing with* or *judging by comparing with*, a thing, while the jurists apply it to "a process of deduction by which the law of a text is applied to cases which, though not covered by the language, are governed by the reason of the text."† Briefly it may be described as reasoning based on analogy. A case comes up for decision which is not expressly provided for either in the Holy Quran or in Hadith. The jurist looks for a case resembling it in the Holy Quran or Hadith and by reasoning on the basis of analogy arrives at a decision. Thus it is an extension of the law as met with in the Holy Quran and Hadith, but it is not of equal authority with them, for no jurist has ever claimed infallibility for analogical deductions or for decisions

* Sir Abdur Rahim has very ably dealt with this subject in his *Muhammadian Jurisprudence* where he has referred to original authorities. I am indebted to him for the material used here.

† *Muhammadian Jurisprudence* by Abdur Rahim.

and laws which are based on *qiyas* and it is a recognised principle of Ijtihad that the mujtahid may err in his judgment. Hence it is that so many differences of juristic deductions exist even among the highest authorities. From its very nature the *qiyas* of one generation may be rejected by a following generation.

ISTIHSAN AND ISTISLAH

Istihsan which literally means *considering a thing to be good or preferring it*, is in the technicology of the jurists *the exercise of private judgment, not on the basis of analogy but on that of public good or the interests of justice*. According to the Hanafi system when a deduction based on analogy is not acceptable, either because it is against the broader rules of justice or because it is not in the interests of public good, and is likely to cause undue inconvenience to those to whom it is applied, the jurist is at liberty to reject the same and to adopt instead a rule which is conducive to public good or is in consonance with the broader rules of justice. This method is peculiar to the Hanafi system but owing to strong opposition from the other schools of thought, it has not been developed to its full extent even in that system. The principle underlying it is however a very sound one and is quite in accordance with the spirit of the Holy Quran. There is moreover less liability to error in this method than in far-fetched analogy which often leads to narrow results opposed to the broad spirit or the Holy Quran. In the system of Imam Malik, a similar rule is adopted under the name of *istislah* which means *a deduction of law based on consideration of public good*.

ISTIDLAL

Istidlal literally means *the inferring of one thing from another*, and the two chief sources recognised for such inferences are customs and usages and laws of religions revealed before Islam which in fact include all other religions, as Islam is even historically the last religion of the world. It is recognised that customs and usages which prevailed in Arabia at the advent of Islam and which were not abrogated by Islam have the force of law. On the same principle, customs and usages prevailing anywhere when not opposed to the spirit of the Quranic teachings or not expressly forbidden by the Quran would be admissible, because according to a well-known maxim of the jurists "permissibility is the original principle" and therefore what has not been declared unlawful is permissible. In fact as a custom is recognised by a vast majority of the people, it is looked upon as having the force of *ijma*, and hence, it has precedence over a rule of law derived from analogy. The only condition required is that it must not be opposed to a clear text of the Holy Quran or reliable hadith of the Holy Prophet. The Hanafi law lays special stress upon the value of customs and usages. It is laid down in *Al-Ashbah wan Nazair*; "Many decisions of law are based on usage

and customs, so much so that it has been taken as a principle of laws.* As regards the laws revealed previous to Islam, opinion is divided. According to some jurists all such laws as have not been expressly abrogated have the force of law even now, while according to others they have not. According to the Hanafi system, those laws of the previous religions are binding as have been mentioned in the Holy Quran without being abrogated.

IJMA'

The word *Ijma'* is derived from *Jam'* which means *collecting* or *gathering together*, and *Ijma'* carries the double significance of *composing and settling a thing* which has been unsettled and hence *determining and resolving upon an affair* and also *agreeing or uniting in opinion*. In the terminology of the Muslim jurists *Ijma'* means a consensus of opinion of the mujtahids or an agreement of the Muslim jurists of a particular age on a question of law. This agreement is inferred in three ways; firstly *qaul* (word) *i. e.* by recognised mujtahids expressing an opinion on the point in question; secondly by *fi'l* (deed) *i. e.* when there is unanimity in practice; and thirdly by *sukut* (silence) *i. e.* when the mujtahids do not controvert an opinion expressed by one or more of them. It is generally admitted that *Ijma'* means the consensus of opinion of mujtahids only,† and those who are not learned in law do not participate in it, but some are of opinion that *Ijma'* means the agreement of all Muslims, infants or lunatics only being excluded. Then there is a difference of opinion as to whether *Ijma'* is confined to the particular place or to one or more particular generations. Imam Malik based his *Ijtihad* on the consensus of opinion of Medina people. Theoretically such a limitation is untenable as learned men were not limited to Medina and were sent out to outlying parts of the country even in the Prophet's life-time. But the more generally received opinion is that men of all places must be included. Again the Sunni schools of thought exclude the Shia mujtahids from the purview of *Ijma'* and *vice versa*. The Shias further hold that only the descendants of 'Ali and the Prophet's daughter Fatima are the proper persons to make an *ijtihad*. Among the Sunnis some jurists are of opinion that *Ijma'* is restricted only to the companions of the Holy Prophet, others extending it to the next generation *i. e.* the *tabi'in*, but the general opinion is that *Ijma'* is not confined to any one generation at all, nor to any one country, and therefore only the consensus of opinion of the mujtahids of all countries in any one age is an effective *Ijma'* and this is almost an impossibility.

There is some difference of opinion as to whether an effective *Ijma'* is formed by a majority of the mujtahids or by the agreement

* Quoted from Muhammadan Jurisprudence by Abdur Rahim

† Sir Abdur Rahim has very ably discussed *Ijma* in his Muhammadan Jurisprudence with reference to original authorities and I am indebted to him for the material made use of under this heading.

of the entire body of them. The majority of the jurists require the unanimity of opinion of all the jurists of a particular age, but important jurists have held the opposite view. Even the majority hold that if there is an overwhelming majority of the mujtahids holding a certain view, that view is valid and binding, though not absolute.* Ijma' is said to be complete when all the mujtahids of a particular age have come to an agreement on a certain question, though according to some it is necessary, that all these mujtahids should have passed away without changing their opinion on the particular matter. Some would go still further and assert that no Ijma is effective unless it is shown that no jurist born in that age has expressed a contrary opinion.

When Ijma is established on a certain question, its effect is that no single jurist is permitted to re-open it, unless some jurist of the age in which the Ijma' came about had expressed a different view. One Ijma' may however be repealed by another Ijma' in the same age or in a subsequent age,† with this reservation that an Ijma' of the companions of the Holy Prophet cannot be reversed by any later generation. Views are divergent as to whether when there is disagreement on a question among the companions of the Holy Prophet, an Ijma' upholding one view or the other is debarred or not. The fact that even a companion may have made an error in forming a judgment is admitted on all hands, and therefore technically there can be no objection to an Ijma' which goes against the opinion of a companion.

Two more points have to be elucidated to realize the full force of Ijma'. From what has been stated above, it would seem that a very large number of mujtahids would be needed for a valid Ijma'. It is, however, held that if three, or even two mujtahids take part in deliberating on a question, the Ijma' is valid, while one jurist is of opinion that if in any particular age there is only one jurist, his solitary opinion would have the authority of Ijma'. And now we come to the most important question: What is the authority on which Ijma' is to be based? According to the four great Imams, Ijma' may be based on the Holy Quran or on Hadith or on analogy. The Mu'tazila, however, hold that Ijma' cannot be based on isolated Hadith or on analogy.‡ They and some others hold that as Ijma' is absolute, the authority on which it is based must also be of a conclusive nature.

IJMA' IS ONLY IJTIHAD ON A WIDER BASIS

It would thus be seen that it is a mistake to call Ijma' an independent source of the laws of Islam. It is essentially Ijtihad,

*Mukhtasar, vol ii, p. 85; Jam-ul-Jawami, vol, iii, p. 291.

†Kashful Israr, vol iii, p. 262.

‡Jam'ul Jawami, vol iii, p. 396.

with this distinction that it is an *ijtihad* on which all or the majority of the mujtahids of a certain generation are agreed. It is even admitted that barring the *Ijma'* of the companions of the Holy Prophet, the *Ijma'* of another generation of the Muslims may be set aside by another *Ijma'*. The fact is, however, that if *Ijma'* is taken to mean the consensus of opinion of all the mujtahids of a certain generation of Muslims it has never been practicable after perhaps the early days of the companions of the Holy Prophet. The Muslims having spread far and wide and living as they did in distant places could not all be occupied with the discussion of a certain question at one and the same time. Even in one country the same question need not occupy the attention of all the mujtahids at one and the same time. There is, however, no denying the fact that if many mujtahids are agreed on a certain question, their opinion would carry greater weight than that of a single mujtahid, but even the opinion of many or of all is not infallible. *Ijma'* after all is only *Ijtihad* on a wider basis, and like *Ijtihad* it is always open to correction.

TO DIFFER WITH MAJORITY IS NO SIN

I may add here that the sense in which the word *Ijma* is now used is quite erroneous, for it is taken to mean the opinion of the majority, and it is generally thought that it is a sin on the part of a Muslim to differ with the views of the majority. Honest difference of opinion instead of being a sin is called a mercy by the Holy Prophet, as he is reported to have said: "The differences of my people are a mercy" (Sayuti in the *Jamiil Saghir*, p. II.) Difference of opinion is called a mercy, because it is only through encouraging difference of opinion that the reasoning faculty is developed, and the truth about a matter ultimately found out. There were many differences of opinion among the companions of the Holy Prophet, and there were also matters on which a single man used to express his difference of opinion boldly with all the rest. For instance, Abu Dharr was alone in holding that having wealth in one's possession was a sin. His opinion was that no one should amass wealth, and that immediately one came into possession of it, he must distribute it to the poor. All the other companions were opposed to this view, yet the authority of *Ijma*, was never quoted against him, nor did anyone dare say that he deserved to go to hell for this difference of opinion with the whole body of companions. *Ijtihad*, on the other hand, is encouraged by a saying of the Holy Prophet which promises reward even to the man who makes an error in *ijtihad*: "When the judge gives a judgment and he exercises his reasoning faculty and is right, he has a double reward, and when he gives a judgment and exercises his reasoning faculty and makes a mistake, there is a reward for him." (Mishkat, *Kitabul Imara*)

THREE DEGREES OF IJTIHAD

Later jurists speak of three degrees of *ijtihad*, though there is no authority for this in either the Quran and the Hadith or in the

writings of the great Imams, *i. e. Ijtihad fil shar'*, *Ijtihad fil madhab*, *Ijtihad fil masail*, or exercise of judgment in legislation, in a juristic system, and in particular cases. The first kind of *Ijtihad i. e.* exercise of judgment to make new laws, is supposed to have been limited to the first three centuries, and practically, it centres in the four Imams who, it is thought, codified all law and included in their systems whatever was reported from the companions and the *tabi'in i. e.* the generation next to the companions. Of course, it is not laid down in so many clear words that the door of *Ijtihad* is closed after the third century of Hijra, but it is said that the conditions necessary for a mujtahid of first degree have not been met with in any person after the first four Imams, and it is further supposed that they can not be met with in any person till the day of judgment. These conditions are said to be three, a comprehensive knowledge of the Quran with its significance and its different aspects, a knowledge of the sunna with the chains of its transmission and its text and the varieties of its significance, and a knowledge of the different aspects of *qiyas* (reasoning). (*Kashful-ul-Asrar.*) No reason is given why these conditions were met with only in four men, in the second century of Hijra, and why they were not met with in any person among the companions of the Holy Prophet or in the first century or after the third century. It is an assertion without a basis. The second degree of *Ijtihad* is said to have been granted to the immediate disciples of the first four Imams. Imams Abu Yusuf and Imam Muhammad, the two famous disciples of Imam Abu Hanifa, are said to belong to this class, and their unanimous opinion on a certain point must be accepted even if it goes against that of their master. The third degree of *Ijtihad* could be attained by later jurists who could solve special cases that came before them and which were not decided by the mujtahids of the first two degrees, but such decisions must be in absolute accordance with the opinion of the greater mujtahids. The door of such *Ijtihad* is also supposed to have been closed after the sixth century of Hijra. And at present, it is said, there can be only *muqallidin*, lit., *those who follow another in what he says or does, firmly believing him to be right therein, without regard of the proof or evidence.* They can only quote a *fatwa* from any of the earlier authorities, or when there are differing opinions of the earlier jurisconsults, they can choose one of them, but they cannot question the correctness of what a mujtahid has said. Thus *Ijtihad* which was never considered to be an absolute authority by the great Imams or their immediate disciples is now practically placed on the same level with the Holy Quran and the Sunna, and hence no one is considered to be fit to make *ijtihad*.

THE DOOR OF IJTIHAD IS STILL OPEN

It is a mistake to suppose that the door of *Ijtihad* has been closed after the four Imams mentioned above. It is clear that the free exercise of judgement was allowed by the Holy Quran, while both the

Quran and the Hadith allowed an *istinbat* in clear words, and it was on the basis of these directions that the Muslim world continued to exercise its judgment in making laws for itself. The companions of the Holy Prophet made use of it even in the Prophet's life-time when they could not easily refer a matter to him; after his death as new circumstances arose, new laws were made by the majority of the Khalifa's council and new decisions were given by the learned among the companions; the generation that followed the companions, the *tabi'in*, added up to the knowledge of the companions, and each succeeding generation not satisfied with what the previous generation had achieved, freely applied its judgment as new circumstances arose with the coming of new people on the arena of life. The second century saw the four great luminaries appear on the horizon of Ijtihad and the appearance of these great mujtahids one after another, each evidently not being satisfied with what his predecessor had achieved, is another conclusive argument that Islam allowed human judgment to be freely exercised to meet the new circumstances. Imam Malik was not satisfied with what his great predecessor Abu Hanifa had done, nor did Shafi'i remain content with what his two predecessors had done, and in spite of the three who had exhausted the whole field of jurisprudence, Ahmad ibn Hanbal gave to a world, whose thirst for knowledge ever remained on the increase, the result of the application of his own judgment. The great mujtahids not only applied their judgment to new circumstances, but they also differed to a certain extent in their principles of jurisprudence, showing clearly that not one of them considered the others infallible. If they were not infallible then how did they become infallible after so many centuries when the mere lapse of time necessitated new legislation to meet new requirements. That the Holy Prophet opened the door of Ijtihad is only too clear that he never ordered it to be closed after a certain time is admitted on all hands. But even the great Imams never closed the door of Ijtihad. Neither Imam Abu Hanifa, nor Malik, nor Shafi'i, nor yet Ahmad ibn Hanbal ever said that no one after him was allowed to exercise his judgment, nor did any one of them claim that he was infallible. Nor does any book on the principles of jurisprudence (*Usul*) claims that the exercise of judgment for making new laws is forbidden to the Muslims after the four Imams, or that their Ijtihad has the same absolute authority as the Holy Quran and the Sunna. Ijtihad was a great blessing for the Muslim people; it was the only way through which the needs of the succeeding generations and the requirements of the different people flowing into Islam could be met. Neither the Holy Prophet, nor any of his companions nor any of the great mujtahids of Islam, ever said that the Muslims were forbidden to apply their judgment to new circumstances and the ever changing needs of the community after a certain time; nor has any one of them said, what in fact no one could say, that no new circumstances would arise after the second century. In fact what happened was this that the attention of the great intellects of the third century was directed towards the collection and

criticism of Hadith. On the other hand, the four Imams rose so high above the ordinary jurists that the latter were dwarfed into insignificance, and the impression gained ground gradually that no one could exercise his judgment independently of those four Imams. This impression in its turn led to limitations upon Ijtihad and the independence of thought to which Islam had given an impetus. Being thus restrained under a false impression, the intellect of Islam suffered a heavy loss, and the increasing demand of knowledge being brought to a stand-still, stagnancy and ignorance took its place.

INDEPENDENCE OF THOUGHT RECOGNISED FOR EVERY MUSLIM.

The Holy Quran expressly recognises independence of opinion for one and all and requires absolute obedience only to God and His Apostle. It says: "O you who believe; obey God and obey the Apostle and those in authority from among you; then if you quarrel about any thing, refer it to God and the Apostle" (4;59). This verse speaks first of obedience to those in authority, the *ulul amr*, along with the obedience to the Apostle, and then speaks of disputes which it says must be settled by referring them to God and His Apostle. The omission of the *ulul-amr* from the latter portion of the verse shows clearly that the *quarrel* here spoken of relates to differences with the *ulul-amr*, and in the case of such a difference the only authority is the authority of God and the Apostle or the Quran and the Hadith. Every authority in Islam, whether temporal or spiritual, is included in *ulul-amr*, and independence of thought for every Muslim is thus recognised by allowing him to differ with all except the Quran and the Hadith. The companions of the Holy Prophet, the muhad-dithin, the four Imams and the jurists, being thus included in *ulul-amr*, must be obeyed ordinarily, but to differ with any one or all of them when one has the authority of the Quran and the Hadith is expressly allowed. And as the ultimate test of the correctness of Hadith is the Quran itself, the conclusion is evident that Islam allows independence of thought subject only to one thing that the principles laid down in the Quran are not contravened.

It would thus be seen that any Muslim community has the right to make any law for itself, the only condition being that such law should not contravene any principle laid down by the Holy Quran. The impression prevailing in the Muslim world at present that no one has the right, even in the light of the new circumstances which a thousand years of the world's progress have brought about, to differ with the four Imams is entirely a mistaken one. The right to differ with the highest of men below the Prophet is a Muslim's birth right and to take it away is to stifle the very existence of Islam. Under the present circumstances when conditions have quite changed and the world has been moving on for a thousand years, while the

Muslims have more or less been in a stagnant condition, it is the duty of the Muslim states and the Muslim people to apply their judgment to the changed conditions and find out the ways and means to their temporal salvation. In fact, the closing of the door on the exercise of judgment and the tendency to stop independence of thought which took hold of the Muslim world after the third century of Hijra was condemned by the Holy Prophet himself:

"The best of the generations is my generation, then the second and then the third, then will come a people in which there is no good." (Kanz-ul-Ummal, 2068.)

"The best of this community (umma) are the first of them and the last of them; among the first of them is the Apostle of God and among the last of them is Jesus son of Mary, and between these is a crooked way, they are not of me nor am I of them." (Kanz-ul-Ummal, 2073.)

The three generations in the first hadith refer to three centuries, the first century being the century of the companions as the last of the companions died at the end of the first century after the Prophet, the second being that of *tabi'in* and the third that of *atba'ut tabi'in*. And as a matter of fact we find that while independence of thought was freely exercised in the first three centuries, and even the immediate followers of Imam Abu Hanifa, *i. e.*, Imams Muhammad and Abu Yusuf did not hesitate to differ with their great leader, rigidity became the rule after that with only rare exceptions. The time when independence of thought was not exercised is, therefore, denounced by the Holy Prophet himself as the time of a crooked company. In the second hadith, by Jesus, son of Mary, is meant the Messiah who was promised to the Muslims.

THE OBLIGATIONS OF MAN

[BY SIR JALAL-UD-DIN BRUNTON, BART., M.A.]

The Law of Love obligates it first of all to God, and signifies very hearty obedience to the Divine will in all things. Its second obligation is toward our parents and brethren to do them good. Its third obligation is to do good to all our fellow-creatures, and not to ill-treat any of the lower orders of God's creatures. The first two obligations may permit us to use our opportunities. Although the will has not its own power in all things, yet we can, if we will it, co-operate and exercise it through God's help.

Even if our bodies were perfect in every particular the will would experience difficulties in connection with its use, because it is of the earth, earthly. It is adapted to earthly conditions, and its ambitions and desires are earthly, however pure and noble they may be. While the ambitions and desires of the will may be inclined for purity and holiness through the precious promises in the Divine Message, we cannot separate ourselves from the world and its carryings on, until we absolutely resign our wills to the supreme will of our Maker, so that we may live holy, harmless, undefiled, separate from sinners. To attain this, we must sacrifice our natural tastes, preferences and desires, whenever they come in conflict with God's will. It is a test of our fidelity to God that to follow the footsteps and teachings of our Holy Prophet, we must be disesteemed by those whom we love, and whose esteem it is not unreasonable to desire. The fact is that the friendship of the world and its esteem mean enmity toward God and disloyalty to our faith. My present investigation relates to the proper course of conduct of our wills, operating in and through our bodies, which have certain relationship to other human beings and certain responsibilities toward them, according to the flesh. It is the will of God that we should respect these obligations in all matters

of justice—in honesty, in duty, in responsibilities properly devolving upon the flesh. Under present conditions, we cannot in all matters do as we would prefer, but must in certain affairs be governed by the obligations of the flesh, because we could by reason divine that we must be honest in the sight of all men, and further we ought to provide for our own bodies in a honest manner.

In view of these facts it will be readily seen that the will of man has an arduous task before it. (a) To please God in the accomplishment of the sacrifice of the flesh; (b) To discern distinctly which appetites and demands of the flesh should be considered and proper allowance made for them. (c) To what extent these demands and concessions may properly be made without infringing upon and invalidating God's Holy Word. Here may arise another difficulty. The flesh does not voluntarily die: it must be put to death by the will, the mind, and so we find that there are certain allowances to be made, according to the will of God, the flesh is very apt to take advantage of these allowances, and to claim not only greater allowance than needful, but also liberties and rights along lines which are not obligations, and which would be interferences with our bodies.

These endeavours of our bodies, sometimes to excuse sin and sometimes to avoid self-denial, cause frequent perplexity, and not infrequently temporary stumbling; until gradually the man learns more and more of the deceptiveness of his own flesh and of its weaknesses, and gradually grows in grace and in the wisdom which comes from God, and obtains more and more of a mastery in keeping the body under control and subjection to the mind. Thus by bitter experience often, we learn to appreciate the declaration of God's Word, that the human heart, the will of the flesh, and that which is not in any sense under control, is deceitful, and, very often desperately wicked, and sometimes desperately in earnest in its endeavour to overthrow the rule of man's will, and thus to destroy the man—to the intent that worldly desires may revive, and live after the flesh, and not after the spirit.

Our Holy scriptures teach us, through His Apostle, that God's preferences and favours are alike to all His creatures—according to their zeal, according to their love for Him and the principles represented in Him; and that conditions of sex, race, nation, colour, etc., of the persons have no bearing with Him in His dealings, or in His judgment of His people, in His estimation

of them, and in the distribution of His rewards. Knowing God's view of this matter, all mankind must take a similar view of it, must esteem all fellow-creatures as "Brethren," must be kindly affectioned toward all, must seek to serve all, must know no partiality amongst the "Brethren," except such as have the same faith in God as the only God and Muhammad as His Holy Apostle—in that He favoured and honoured the Holy Prophet in choosing him to be Messenger of His cause. But all this impartiality, this ignoring of sex, race, nation, etc., belongs to us as God's creatures, and only partially affects our bodies, and their relationship with each other and with the world. Hence, the proprieties of conduct and relationship between the sexes must be maintained by man.

These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being the true servants of God. Those who are true Muslims should realise that as the followers of the Holy Prophet their life's aim should be in the seeking to walk and live not after the flesh, but after the spirit of the Holy Prophet, it would be even more appropriate for them to be careful in this world of those with whom they come in contact, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty, reserve, etc., as between the sexes. In proportion as we are seeking the spiritual life, and in proportion as we realise that sexual appetites war against the interests of the true Muslim, in that proportion should we endeavour, even more than the rest of the world in general, to make firm our faith in Islam and seek to make and erect as many barriers and as formidable ones as possible between ourselves and temptations.

The same argument applies to racial distinctions. There is a relationship of the spirit and a unity in Islam which is totally different from a relationship and a unity in the world. Our interests will be generally conceived by the preservation of a measure of separation in the flesh, because the ideals, tastes, appetites, dispositions, etc., of one race necessarily are more or less in conflict with the ideals, etc., of another; hence, the several races of humanity will probably find their spiritual interest best conserved by a measure of separateness. There will be no difficulty along these lines if the distinction between the Muslim and the rest of the world who are not in the same faith be discerned.

There would not be any cause for a common herding together of males and females, because they are "all one" brotherhood in

Islam, so neither should they be understood to imply anything promiscuous as between the races. It does, however, teach us the standard of clean living, and of the obligations to each and to all in matters spiritual and temporal.

MAN AND WOMAN

It is quite understood and upheld everywhere that the Head of a house-hold is Man, and the "Head" of a woman is Man. The headship of man is indicated to be the Divine intention in the creation of man. The man is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but she was created for man; neither was man created for the woman. For this cause every woman ought to have her head covered as a sign of man's authority over her.

It will be observed that this is not an argument as to the relationship existing by contract between husbands and wives but a still broader one, based upon the relationship of the sexes according to the order of Divine Creation and intention. It is not suggested here that man is a master and the woman his slave, which seems to be the mistaken thought, sometimes entertained; but never, by those who are spiritually and Godly minded. In the Divine arrangement the family is the unit in the present time, and every man coming of age is privileged to institute a family, of which he should be the responsible Head and Representative before God and man.

MAN'S HEADSHIP NOT A TYRANNY.

Headship does not imply tyranny. The position of head, however, does imply responsibility, a charge, a care, a provider. True it happens that the carrying out of the duties of Head involves suffering, great deal of thinking out, and self-denial on the part of the parent; yet, our God in His mercy does not make it too difficult to carry out. So far as the Headship of man is concerned it should signify love, care, and helpfulness to all the members of the family. The Headship of the husband over the wife and children signifies a responsibility, a special care, as provider, fore-seer, arranger, protector, guide, and example. Oh, that all fathers might properly see their duties, their responsibilities, their privileges by nature, under the Divine arrangement; and that seeing these they might use and not abuse them.

The misuse of physical and mental strength on the part of some husbands and fathers has undoubtedly reacted to their own

unhappiness and to the general degradation of the race; for though woman is by nature inclined to look to a "Head" and to seek and obey what she recognises to be a righteous authority, yet the abuses of the Headship and the bad examples set one another have to a considerable extent turned aside what was, and still is, the substratum of woman's natural disposition. Compelled by necessity to defend himself against unreasonable demands of selfishness and tyranny, the general insult has been demoralising to the whole race; so that while the natural order is very generally recognized, neither men nor women in general know how to adapt themselves to the present disordered and disarranged condition of social affairs. As a consequence we frequently find the fallen men striving for a mastery and a headship for which they are quite incompetent, in order that they may abuse it for selfish interests; at the same time failing to recognize and esteem their proper authority and responsibility as the protectors of the family. We see woman, also depraved and selfish, disposed not only to rebel against an unreasonable and improper headship, but even to dispute any and every proposition, and to haggle and quarrel over it; and while not claiming to be the provider for the family, nevertheless attempting, directly or indirectly, to usurp the authority of the Head of the home, to take and to hold the control of the purse and the family. Wherever these conditions prevail, being contrary to God's intention and arrangement, they bring forth more or less bitter fruitage sooner or later—however wise or necessary they may at the time appear. The peaceable fruits of clean living are only to be expected in following our Creator's natural order. It may be argued that, in the present condition of matters, trouble of this kind is unavoidable; that selfish men will overstep the bounds of order, and that selfish women will do the same; that, consequently, the peace and order and blessing designed for the man can never be realised by his fallen children, and that the only remedy for the present family distresses, through Adam's fall and disregard, is a virtuous life.

We are not considering now the possibility of bringing order out of disorder amongst humanity, but the proper arrangement and course in life for the parent in relation to the home, the family, etc.,—and the duties of one to the other as husband and wife, parents and children. We might, properly enough, consider this subject under the head of duties and obligations of Muslim men and Muslim women, were it not that the term Muslim has lost so much of its original meaning that now, it is generally understood to mean any individual who is not a Jew, or a Christian, or a heathen. Strictly speaking, the word Muslim, signifying

believer in and follower of the Holy Prophet, Muhammad, is only applicable to the true and whole-hearted who has his faith fixed upon the ONE and ONLY God and Loves God's Holy Messenger. It is because the deflection is so common, so general, that we are particular to differentiate the truly sincere believers in Islam as the Muslims.

It may be urged that the individuals of the human race not having all fallen to the same degree, it not infrequently happens that the wife possesses superior qualities of mind and of heart to those of her husband. The question then arises, should they not under such circumstances consider that such a wife, gifted with superior talent, judgment and abilities, should be regarded as the head of the family, and the husband as the help-mate? We answer, No.

HEADSHIP OF A FAMILY.

Headship in the family means promoting the welfare of those under its care in guiding, counselling, protecting, etc., as well as in providing things needful. Nor will the spirit of love in such a husband ignore the likes and dislikes of his wife and her properly given advice. The humility which belongs to the spirit of love will hinder him from being blind to the estimable qualities which the Creator apportions to the female, and he will recognize that his own qualities of heart and head need to be supplemented by the other qualities which by nature specially reside in the woman. He will, therefore, have the desire to help his wife, and he will highly appreciate her co-operation, her views, her sympathy, her love.

This does not mean that seeking the wife's counsel means in all cases obedience to her views; it is for the husband to weigh, to consider, to balance, to decide—giving proper, reasonable, benevolent, interpretation to his wife's sentiments. The responsibility of headship is upon the husband, and he must not avoid or shirk it.

GHAZI TIPPU SULTAN

“ I would sooner live two days as a tiger than two hundred years as a sheep.”

[BY R. S. MUHAMMAD]

The death, which recently took place at Calcutta, of Sahibzadi Mahmudi Begum, recalls to mind the illustrious name of Tippu Sultan, her great grandfather. No name in the annals of the South Indian History is more striking or compels greater respect and admiration than that of Tippu Sultan. He was at once a great soldier, a distinguished statesman and a capable administrator. Courage he possessed in a remarkable degree, and when occasion demanded he would not hesitate to throw himself into the thickest of the fight in order to stimulate the courage of his followers by personal example. A skilful equestrian, an excellent marksman, bold and resourceful, never losing heart even in the gloomiest hours, he was loved and idolized by his soldiers. Though a warrior, he possessed a highly cultivated mind and a remarkable taste for intellectual pursuit. He owned a library equipped with a liberal supply of books on a variety of subjects and possessed an exceptionally wide range of general knowledge. He devoted himself with assiduous zeal to the business of the State and no point of detail was too small for him. He was so busy that he had hardly an hour's leisure left for the quiet enjoyment of life.

In noble contrast to the gay and frivolous lives of most of the Prince of his day who sunk in indolence, sauntered away their time in all imaginable vices, the Sultan led a simple, austere and puritanical life which was also singularly busy. He hated ease and luxury which, he held, enervated a monarch and unfitted him for the conscientious discharge of his sovereign duties. He used simple dress, ate simple food, slept on a common mattress and before retiring to bed, read some religious book. He saw the debasing effect of intoxicating drinks on public morality and sternly prohibited their sale in his dominion, and those who disobeyed the royal command were taken to task severely.

Some irresponsible writers have tried to sully the fair name of the Sultan by attributing to him cruelties and fanaticism of which he was wholly innocent. Modern researches have effectively disposed of the base calumnies of the detractors of the Sultan, and it has been unequivocally proved that he was a conscientious statesman, a humane and tolerant ruler and a chivalrous soldier. It has come to light that the Sultan had lavishly given monetary and other gifts to numerous Hindu temples, some of which are even to this day enjoying revenues derived from lands and other properties endowed by the "fanatical" Sultan. He built his palace at the historic city of Seringapatam just close to the ancient Vishnu Temple which is seen to-day towering far above the ruined grandeur of the palace. The fact that the palace and the temple are close to each other must effectively nail to the counter the spurious theory that the Sultan was a besotted ruler. Some of the Sultan's principal officers, civil and military, were Hindus, and it is on record that he used to address his Brahman Minister Purnaiya in the affectionate term of "uncle". The Sultan had issued a proclamation asking Hindu religious leaders to come and live in his dominion where they were assured of better protection, the reason for the invitation being the Sultan's belief that the presence of such holy men would enhance the material well-being of his kingdom. The Sultan ruled for many years in Mysore; yet the Muslim population hardly exceeds six or seven per cent. which does not prove that he resorted to forcible conversion to swell the ranks of Muslims.

Impartial contemporary historians have recorded that the Sultan ruled well and wisely. The peasants were prosperous and contented; trade and commerce flourished. His subjects helped him in wars quite cheerfully and willingly, which eloquently testifies to their steadfast loyalty born of peace and contentment which they enjoyed under his aegis. The Sultan had in mind some beneficial schemes of development which he wanted to put into operation, and it was also his ambition to construct a navy for the defence of his kingdom; but before he could develop his plans and put them into operation, he was killed, while fighting heroically to the last in the ever-memorable siege of Seringapatam.

Seringapatam, the capital of Tippu Sultan, is a place worth visiting. It is about twelve miles from Mysore and is situated on an island, about three miles long and one and a half miles wide, in the Cauveri, the sacred river of the Hindus. During the time of the Sultan it was a populous and flourishing city with stately mansions, picturesque gardens and busy thoroughfares. The halo of pomp and glory surrounding the city departed with the fall of

the Sultan and now one finds nothing but desolation on the island. As one enters the immense fortress, one is struck by the indescribable air of melancholy pervading the whole place. The massive walls of the fort which long withstood the ravages of time, have crumbled down in many places; most of the buildings of the Sultan's time have fallen into decay; some of them have been completely erased. In the place of the old busy and thriving Seringapatam one finds a few wretched houses and miserable shops, and all around are seen only heaps of ruins. A few among the objects of interest within the fortress are: the Elephant Gateway; the magazine; the racket court; the Narasimhaswami Temple; De Havilland's Arch, one peculiarity about which is that when a person gets over it and applies force, the arch is seen to vibrate as though it were flexible; the famous breach which the English scaled about 130 years ago; the vault on the north face of the fort which was used as a prison for captives taken in wars; the Ranganathaswami Temple and the gateway close to it leading to the river; the extensive plain opposite the temple where stood the Sultan's palace and public offices; the Water Gate near which the Sultan fell fighting; the north-east bastion and dungeon; the Great Mosque which was the place of worship; and the Bangalore Gate at which was killed one of the Sultan's Ministers, Mir Sadique (whose memory is held in utter execration on account of his reported treachery) by the guard on duty at the Gate who thought that the Minister was fleeing the fort, having betrayed his master.

Among the objects of interest outside the fortress are: the Sultan's summer house called "Daria Daulat Bagh" which stands amidst a delightful garden; Scott's Bungalow; Lord Harris' Bungalow; the site where the Kowlnama or treaty was signed between the Sultan and the English in 1792; and the Lal Bagh where stands the superb mausoleum in which lie buried Hyder Ali in the centre, Tippu on the left and Tippu's mother, Syedani Begum, on the right.

There are few incidents in the history of the world calculated to stir up more poignant emotions than the tragic death of the Sultan. Tradition says that he was betrayed by some of his principal officers who plotted the fall of Seringapatam, and points as a proof thereof to the unaccountable withdrawal of the Sultan's troops from the north-western ramparts just before the assault began. But here is given a short account of the siege and capture of Seringapatam as recorded by history :—

The English and their allies who took up strong positions on both sides of the river, opened a terrific fire on the fortress and

succeeded in effecting a breach in the north-western angle which was the weakest part strategically. On the 4th May, 1799, orders were issued for a general assault on the fortress at noon. General Baird who was acquainted with Seringapatam, having been kept a prisoner there for sometime, was entrusted with the responsibility of leading the attack. Drawing his sword, he exhorted the soldiers to prove worthy of the name of Britain and rushed towards the breach. Notwithstanding the withering fire of musketry from the ramparts, the soldiers crossed the river within six minutes and reached the breach where a small body of the Sultan's troops offered a determined opposition. After an obstinate contest, they drove back the defenders, but found to their dismay that they had yet to overcome an inner rampart separated from them by a yawning moat. However, a plank temporarily thrown across the moat was discovered, and the next moment the British flag was hoisted, the cavalier on the other side of the moat being ill-defended at that time. One part of the British regiment proceeded along the ramparts; another part pressed forward into the town.

Tippu Sultan, "dressed in a light coloured jacket with trousers of fine chintz, a red silk sash, a rich turban, and an embroidered belt, with a talisman on his right arm", proceeded early on the fateful day to his tent which was pitched near the Water Gate known also as Kala Diddi. The Sultan was taking his midday meal when he received the sad news of the fall of Syed Gaffar, the ablest of his generals, who died fighting at the breach. Soon afterwards news was brought to him of the assault on the fort itself. The Sultan hurriedly took his meal, and scarcely had he eaten the last morsel, when he took up his musket and unsheathed his sword and rushed towards the breach. He at once flung himself into the fierce contest at the breach, encouraging his soldiers. But being out-numbered, they could not withstand the irresistible onslaught of the attacking party and fell back and began to fly in disorder, though the Sultan persuaded them to make a stand. When his efforts at the breach proved unavailing, he turned back to defend the inner fortification. Mounted on his superb charger, he was returning along the inner ramparts and when he reached the Gateway on the north face of the fort, he found the passage choked with the dead and the dying, and the tumult was so great that even the Sultan could not be heard. Some of his followers advised him to cross the river and join his cavalry which was stationed near an adjacent hill. But the call to defend the inner fort wherein were living his dear Begum and his dear children proved stronger than all other considerations, and he tried to force his way into the inner fort. In the meantime,

the English soldiers who were pursuing, fired into the Gateway wounding the Sultan, while his horse was shot under him. He was immediately raised by some of his followers and placed in a palanquin under an arch in the Gateway. He was beseeched to reveal his rank to the English soldiers, but he scorned the suggestion preferring, it would seem, death to surrender. The saying attributed to him was probably true: "I would sooner live two days as a tiger than two hundred years as a sheep." While he was thus lying wounded, a British soldier approached him and tried to wrest his jewelled sword-belt. The Sultan at once raised himself, though sorely wounded, and made a cut at the soldier with his sword. It is said that the soldier was so enraged that he levelled his gun and fired at the temple of the Sultan, instantaneously killing him.

The fort having been occupied, an officer was sent to the palace of the Sultan to demand his surrender. For sometime there was no definite news about the Sultan. It was learnt at last that he had been wounded at the Gateway. A search was made for the body which was discovered, after much difficulty, in a heap of the slain. The body was still warm, the eyes were slightly open, and the face was in no way distorted, although there were several wounds in the body including one at the temple. The body being warm and eyes open, it was thought that the Sultan was alive. "On feeling his pulse and heart that doubt was removed." The body was taken to the palace and the next morning the funeral procession started for the Lal Bagh, escorted by a body of English soldiers and followed by the chief officers and relatives of the Sultan. The streets through which the procession passed, were crowded by his loving subjects who manifested every sign of grief. The mausoleum was reached, the funeral service was read, and the remains of the illustrious Sultan were lowered into the tomb amidst moving scenes. Soon after the burial, it is said, terrific claps of thunder burst over the island shaking the ancient fortress to its very foundations, as though the heavens themselves mourned the death of the heroic Sultan.

The Sultan's sons were made prisoners and sent to Vellore whence they were transported to Calcutta on the alleged ground that they tried to foment a revolt.

As one stands in the tomb, one's mind is filled with indescribable feelings of admiration for the sturdy courage of the Sultan who died a soldier's death and with compassion and sorrow for his untimely and tragic end.

May his soul rest in peace!

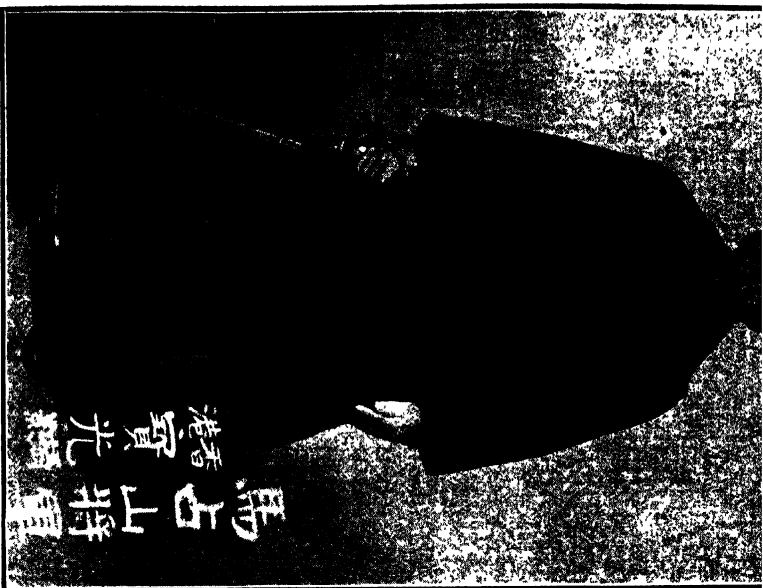
KING NADIR SHAH & HIS ACHIEVEMENTS

[BY ABDUL QADIR KHAN]

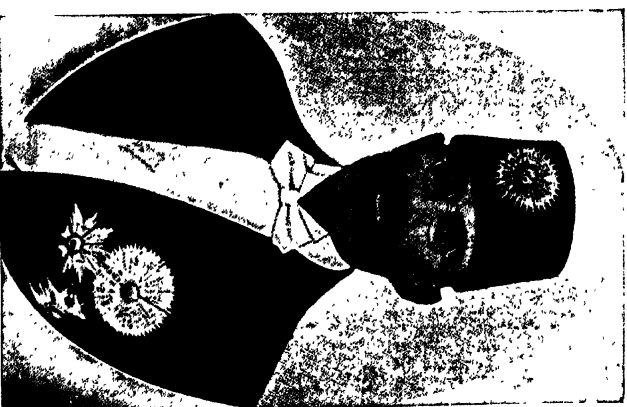
General Nadir Shah's return to Afghanistan from the south coast of France, where he was convalescing, was a great task. In undertaking this perilous adventure, Nadir was not actuated by any purely personal motives. To one who had served his country well for over a quarter of a century in various fields and with unflagging zeal, the hopeless incompetence and barbarism of Bacha-i-Sakao could not but be loathsome. The fact that Nadir was in indifferent health before he decided to rush to Kabul and deliver the country from economic and political ruin shows the purity of his motives.

I need not here describe the anxious days of 1930. Much blood was shed, and every inch of ground was dearly bought before the *arq* (or citadel) of Kabul fell into the hands of General Shah Wali Khan, brother of Nadir. The execution of Habibullah was only a prelude to the assumption of the Afghan throne by Nadir on October 16. But the valiant General did not take recourse to this step before the tribal *Jirga* had decided to offer him the throne.

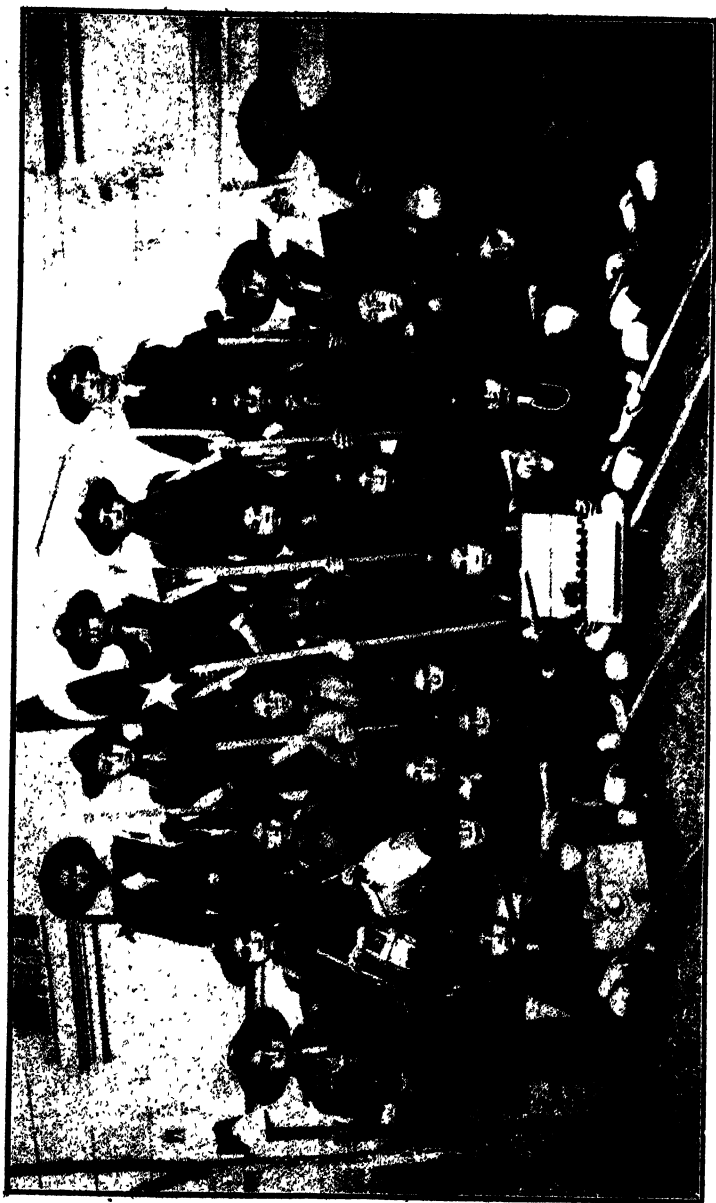
It is here necessary to assess the value of the support lent by the tribes to King Nadir. It will be recalled that the southern and eastern tribes, and even the Kohistanis of the north-east, who rose in revolt against Amanullah Khan and supported the Bacha, willingly paid their homage to the former General of the Afghan forces who was called upon to rule the country. This is no mean achievement in a country like Afghanistan. It indicates the fact that the personal popularity of King Nadir is enthroned on a high pedestal. The entire nation is behind His Majesty, and this is the reason he was able to establish his position quickly and peacefully.



THE LATE GENERAL MA CHAN SHAN
Muslim General of China.



HIS MAJESTY KING NADIR SHAH
of Afghanistan.



Scouts and girl-guides.

The first step in King Nadir's policy was the restoration of the Mullahs to their former prestige and privileges. It must be noted here that Nadir was in no way second to Amanullah Khan in his zeal for a progressive modernization of Afghanistan. But his is a zeal with a difference. He takes stock of the prevailing undercurrents of national life and sentiment, and also the capabilities of the people to assimilate sweeping changes. Hence the gradualness of his policy. If zest was the keynote of Amanullah's administration, caution is the pith of Nadir's policy.

King Nadir at once proceeded with the task of the restoration of Afghanistan to its normal conditions consistent with national safety. The two main reforms of Amanullah Khan which embittered the people—the suppression of the *purdah* and the secularization of the law—were forthwith rescinded. As a corollary to the restoration of the Mullahs to their former perquisites and privileges, Nadir established a tribunal of Ulema at Kabul and charged this body with the interpretation and administration of the Shariat (the Koranic law). These two acts of Nadir were only curtain raisers, but effective curtain raisers to his policy of stabilization.

The next step in his regime of reconstruction of the country was one of defence. Incidentally, it may be noted here that the strength of the Afghan forces on its eastern frontier is the basis of the immunity of India from Russian aggression. It is gratifying to note that King Nadir, by judiciously keeping aloof from Bolshevik overtures is also helping to stem the Russian Communistic onslaught upon a spiritualistic and disturbed India.

The restoration of peace in the land and the maintenance of the *status quo* existing prior to the reformist days of Amanullah Khan gave King Nadir an opportunity of framing a new constitution. In announcing his policy, the King reaffirmed the treaties concluded by Amanullah Khan with European and other powers. The government of the land was set up upon a scaffolding of constitutionalism. He elected his brother, Prince Muhammad Hasham Khan, as Prime Minister, who, in his turn, formed a cabinet composed mostly of ministers who had held office under Amanullah Khan. The Prime Minister and the Cabinet are responsible to the Grand National Assembly. Besides this permanent Assembly, there is *Loi Jirga* (Grand Council) which meets every fourth year. The King presides over this Council in person. But the King's power is practically absolute and the present Government is almost a family affair, brothers of the

sovereign holding the most important posts.

Recently the Government has laid down new rules and regulations of the Afghan Constitution. They declare Afghanistan to be completely independent in all its internal and external affairs. The city of Kabul will be the capital and the official Afghan flag will be black, red and green in colour.

Islam is to be the religion of the country and the King is required to govern in accordance with the laws of Shariat (Islamic law) and the Fundamental Rules, and to regard the "Independence of the State" as his first and foremost duty.

The rights of Afghan subjects include individual freedom from interference, since no person may be detained or punished except under the orders of Shariat, or the laws of the State. Slavery is prohibited, forced labour is forbidden, and Afghan subjects will be free in all matters of trade, industry, and agriculture. The safety of personal property is guaranteed. The only property liable to confiscation is that of refugees from Afghanistan. Primary education will be compulsory, and schools will be under the supervision of the State. The publication of newspapers will be the right of the State and of Afghan subjects but foreign newspapers which do not offend against the religion or policy of the State will be free to enter Afghanistan. Detailed rules are also framed for the constitution and procedure of the Majlis-i-Shora-Milli (Council of State). This Council will consist of elected representatives from the provinces and will sit in Kabul. The term of office is fixed at three years. Provision has been made to permit the King passing a special ordinance when the Council is not in session. Such ordinance, however, will be placed before the next session of the Council, and may be amended or rejected. All sessions will be open to the public and to the Press. All new laws will be drafted by the Minister, and passed by the Council of State, before being signed by the King. The decisions of the Council of State must not clash with the Islamic Faith or with the accepted policy of the Government.

There will be a separate Chamber of Nobles (Majlis-i-Ayan) selected and appointed by the King. The Chamber will deal with matters referred to it by the Cabinet. Its recommendations will go to the Council of State, but it will also be required itself to examine and approve the decisions of the Council of State. In important cases in which the Council of State does not accept the recommendations of the Chamber of Nobles the point at issue may

be referred to a select committee of not fewer than twenty members. Half the members of this committee will be selected from the Council of State and half from the Chamber of Nobles and their recommendations will be referred to the full Council of State. Should the Council refuse to pass the recommendations of this joint committee the whole case may be referred to the King for final decision.

Nadir Shah has done much to reorganize the public services. Telephonic, telegraphic, and wireless connections, internally and with foreign countries, have been re-established, and the administration of the provinces under new governors has relieved the anxiety of peaceful citizens and traders. A successful appeal was made to the wealthy merchants to fill the Treasury, and the new Government's obstacles have been lessened by the revival of trade and a good harvest.

Land taxes, trade taxes, and Customs duties are the main sources from which the revenue of Afghanistan is derived. The bulk of trade is with India, Russia and Persia. Exports to the British territory through Peshawar and Quetta consist mainly of carpets, Afghan lamb skins—generally known as Persian lamb—dry fruit, and precious stones. Afghanistan sells to Russia most of her wool and carpets. The trade is conducted through Jews, Armenians and Kabuli merchants. From Russia the imports are oil, petrol, sugar and tea. The capital of Afghan Turkestan—Mazar-i-Sharif—is the trade centre where Usbeks, Turkomans, and Persian merchants meet. The Russians enter the district by the Oxus River and have succeeded in capturing some of the trade which once was in the hands of Persian Jews and Shikarpuri Hindus. The people are endeavouring to make Afghan Turkistan a market for their manufactured cloths, petrol and oil.

Side by side with Russian trade efforts in Afghanistan are the powerful Afghan traders who have been subsidized by the State during the past ten years. These traders have greatly increased, and the present Government is taking every step to further the development of this national trade. Caravans of camels and ponies loaded with carpets, skins, and dried fruits are again leaving regularly from Mazar on the way to Kabul through the snow-covered passes of the Hindu Kush.

Before I conclude, I would like to say a few words regarding the attitude of the present King towards the recent troubles on the North-West Frontier of India,

Naturally the rising on the North-West Frontier in 1929 and the subsequent agitation of the "Red Shirts" excited great interest among the tribes of Afghanistan. The Pathans of the independent territory are of the same stock as the population of Peshawar and the surrounding area, and on the other side have the closest racial and religious connections with the tribes in Afghan territory. King Nadir has, however, taken strong measures to discourage the Afghan tribes on the border from joining the adventures of Mohmand, Afridi and other scattered clans of the mountains who have been skirmishing in British territory. He has successfully used his prestige among all these sister tribes, even out of his own land, and has urged them to settle their grievances against the British Government in a friendly spirit.

I have so far attempted to deal with one of the most difficult subjects in international affairs. It is no exaggeration to say that Afghan politics are vested with tremendous importance. The material prosperity of a land of a quarter of a million square miles in extent is important in itself. Likewise is the great issue of modernization, which means the Westernization of the people, at once ignorant and medieval in outlook. But it is a happy sign that King Nadir is safely guiding Afghanistan through the extremely rough weather she has been facing since the fall of Amanullah. That this is a task of gigantic dimensions will be conceded on all hands. The aftermath of revolution and counter-revolution is no nurture-ground for ordered progress. When the characteristic turbulence of the Afghans remains unchanged, the achievement of Nadir Shah's Government is nothing less than a miracle.

I am not trying to be a prophet and forecast future events which are to determine the fate of Afghanistan. But I can point with conviction to two important points which must determine future events. The first is: King Nadir, trained soldier and diplomat that he is, can be trusted with the task of the rehabilitation of Afghanistan. His foresight is sufficient to make him a tower of strength to the North-West Frontier of India, which is one of the most important assets to the British Empire. Afghan-British friendship is fraught with important results alike to the Empire and to the Muslim world. If British sympathy and alliance with Afghanistan can save this Muslim State from disintegration, it will not only guarantee the safety of the Khyber, but will also ensure the peaceful developments of the Muslim world. Great Britain has shown that her attitude is one of friendly neutrality, even during the dangerous period when

Amanullah Khan was driven out by Bacha-i-Sakao, who in his turn was extirpated by King Nadir. There is every indication that this policy will be maintained.

The second point which I want to emphasize as determining the future of Afghanistan is the potentiality of Communist agitation and activity in Central Asia. It is not the place here for me to describe the Communist onslaught upon Central Asia. I will content myself with stating that Communist dictatorship of Bokhara and Samarkand is an established fact. The comparative contiguity of these two countries—*i.e.*, Central Asia and Afghanistan—and propinquity of blood and other cultural affinities between the stocks of people inhabiting them are matters of great moment. The fact that Central Asia is brought under the thorough grip of a Communistic ideology of life leads me to ask the question—Will this Communistic regime stop at the northern bank of the Oxus, or will it spread like wildfire among the Afghans, kinsmen of the people of Merv and Bhokhara? Humanly speaking, it is no difficult task for Communism to spread over Afghanistan, particularly with Bolshevik courtesans working in subterranean channels in the important cities all over the country. Asia is already in the melting pot. If Communism can spread towards India, the future of Asia and of world peace will be in permanent jeopardy.

But there is one relieving feature in this threatening episode. King Nadir has the will and the power to resist Russian machinations. His Majesty knows at first hand all that is best in Western civilization. He also realizes the capabilities and limitations of the Afghans to assimilate foreign ideas. If the strong draught of Western ideas could only be hateful to the traditional-minded Afghan, the result of the dope of materialistic and anti-cultural Communist propaganda, can only be disastrous. King Nadir is alive to this danger, and by judiciously disdaining Communistic activities he is preparing Afghanistan for a regime of progress tempered with caution. By a firm policy of friendship with Britain he is not only securing the autonomy of Afghanistan, but also ensuring the safety of India, and contributing towards the peace and happiness of Asia as a whole.

HOW TO KINDLE THE SPARK OF LIFE IN THE MUSALMAN

[S. WAJID ALI, B.A. (CANTAB.), BAR.-AT-LAW]

Man feels, thinks, wills, and finally, acts. Social groups also react to environment in a similar way. Mass psychology is, after all, the sum-total of the psychic reactions of its component units. In all volitional action whether of the individual or of the group, feeling supplies the urge, intelligence the means, will the motor force; and the resultant is a nervous explosion in the form of conduct.

In planning the revival of the Indian Muslims, who are, at present, admittedly in a moribund condition, we have to bear these elementary facts in mind and shape our policy accordingly.

We are an ineffectual community, because, we have not, in any organized way, tried to educate the feelings of our people; we have not taught them to think systematically as to how the ends dictated by feeling can be realized in actual life; and finally, we have not attempted to train their will power to sustained exertion for the achievement of collective ends. Muslim revival will inevitably and automatically follow when these powers, now dormant, are brought into action by systematic education and training. How is this to be done?

Feeling expresses itself in literature, art, music, and architecture; and, through them, it infects others. From times immemorial, communities have been roused to a proper appreciation of their duty and destiny by the magic wand of the creative artist. Rhetoric, Poetry, Drama, Music, Painting, sculpture and Architecture have all contributed their share in moving men's hearts; and, in preparing them for momentous enterprises, and, resounding achievements. Great epochs in history have invariably been ushered in by striking literary and artistic revivals. Workers for the Muslim revival should, therefore, concentrate on bringing

about, as a necessary condition precedent, a far spreading literary and artistic revival.

Pre-eminent among those who are working in this field in our generation is Sir Mohammad Iqbal. His message, however, on account of the limitations he has chosen to impose on himself, or more truly, his intensive genius has imposed on him, is for the select few. We also need workers who would preach the self-same message in more popular forms and to larger audiences. The expression of our feelings and ideals should not, by any means, remain confined to Poetry. In modern times, fiction has proved to be one of the most effective means of propaganda. The present awakening of the Bengalee Hindus is, to a great extent, due to the novels of Bankim Chandra Chatterjee, although, as works of art, they are not, by any means, of the first importance. Drama and the Cinema should also be requisitioned in the service of Muslim revival. So also the other arts. With their help we must create the mentality that will envisage the end, and find the means. I would advise all who are working in this cause to drink deep, and that constantly, from the cup served out by *The Khizar of Lahore*, our immortal Iqbal, who has proclaimed the essential message of Islam more eloquently and with deeper insight than any modern man.

While literature and art should set aflame the torch of the ideal, and inspire us into activity, science and systematic knowledge should provide the means to make action effective. The spread of scientific education should, therefore, have a distinctive place in the programme of Muslim revival—quality should, in this matter, have greater importance than quantity ; intensity more than extensity.

The will should, also, be trained to realise itself effectively in individual and collective action. The well-known saying attributed to the Duke of Wellington that he won the Battle of Waterloo on the cricket-field of Eton may well be recalled in this connection—we should pay special attention to the training and development of the will power of the youth of our community.

The seed of idealism takes the surest root in the generous heart of youth. I am afraid our community has not sufficiently appreciated this fact, and, its significance; and, has failed to draw the natural inference. While time and energy are being devoted to the creation of a literature for the grown-ups, who are, in most cases, impervious to the call of the ideal; the promising minds of the youth are callously allowed to drift. The lack of vision, which has

made possible the neglect of the proper training of our youths, has been catastrophic in its results; and is principally responsible for that absence of earnestness and fervour in our community for which we bitterly lament.

We should do well to remember that the most valuable asset of a community are its youths, both boys and girls; and that, its future is entirely dependent on their proper care and training. Literature and art for children should, therefore, form a most important item in the programme of Muslim revival.

The psychology of the child is especially susceptible to the influence of dramatic and pictorial representation. Books, magazines, dramas, films and pictures instinct with our cultural ideals and traditions should be produced in adequate quantities and that without delay. The result will more than justify the comparatively small cost which will be needed for the purpose.

A clear and vivid realization of the past will stir us into activity in the present for the reconstruction of the future. The problem is not so complex or difficult as may seem at the first glance. Resource and energy already at our disposal, if intelligently used, would produce the desired result in the course of a short few years.

THE MUSLIMS' CONTRIBUTION TO THE MAKING OF CEYLON

[By A. W. S. ASHRAFF, COLOMBO.]

Long, long ago, Ceylon the "Eden of the Eastern Wave" was unknown to the Europeans. The Arabs were the masters of the sea and the most famous commercial travellers of that age. The prosperity of Serendib, as Ceylon was called by the Arabs, was largely due to their enterprise. They traded in cinnamon "the bride round whom they all dance in Ceylon," in gems, ivory, pepper, arecanuts, cardamoms, coffee, wax, and salt was considered in all countries "the property of the lord of the land." These spices, together with many articles of commerce were taken by the Arabs to the Red Sea and from thence distributed to the European countries through the overland routes. The Arabs were very friendly with the Sinhalese Kings who treated them very fairly in all their dealings. As the trade improved they began to settle down in Ceylon, hence the existence of Muslims here. Each Arab was a missionary and though a trader, his religious zeal was aflame in all its glory. Thus his trade—the "El Dorado" at this time—was considered by him merely a secondary matter.

During this period Persia, which has produced Sadi, and Omar Khayyam, a Zoroaster and some of the best intellects the world has ever seen, was at the zenith of her power. The Persians dealt in horses and pearl fisheries. It is said that the Persian Government sent a fleet of ships to avenge the wrongs done to her subjects by the Sinhalese. Where civilization and right administration of the countries were concerned, Persia was first in the list. The Arab found in the Persian a very good companion and thus both these nations wielded their mighty power to make their influence felt both on land and sea. About the year 850 A. D. a visit was paid to Ceylon by a famous Muslim explorer called Suleiman. He most probably must have read in the ancient Arabic books that Serendib was the place where our first parent

Adam prayed when he was sent out of Paradise. At last he discovered a peak on which Suleiman found on a stone slab a foot print which, in proportion, was bigger than a normal man's. He named it as the "Adam's Peak". To-day the Budhists and the Hindoos claim it as their own. Yet when the season for the pilgrimage is heralded the Muslims, the Budhists, and the Hindus forget all their religious differences and go to that place as the children of one family. Suleiman being a follower of our noble Prophet (on whom be peace) who taught us the right meaning of the True Brotherhood, stands unique where Equality and Fraternity, (of all classes of people, irrespective of caste, creed or custom) at that place, are concerned. He was soon followed by Abu-Zeyd. Eminent as he was for his historical works, he is looked up to by the Ceylonese as one who has preserved their history. In his books he praises the society and the manners of the Ceylonese. Abu-Zeyd's works are still to be found in Ceylon as an authority and reference. In the year 1344 A. D. the Arab traveller Ibn Batuta came to Ceylon. He was born at Tangier, in the extreme north-west of Africa, and when he grew to manhood he set out on a course of travels which lasted twenty-four years. He visited countries so far distant as Sumatra, China, Astarkhan in Europe and Quilon near Zanzibar. That he should have been able to do this shows us how widespread was the extent of the Muhammadan religion and of Arab enterprise by land and sea. On his way from the West to China he came to the Maldiv Islands, and sailed thence for India. When he arrived in Ceylon he presented himself before a "Sultan" or the "Arya Chakrawarti" who understood the Persian language and who was powerful on the sea. Wishing to visit the "Adam's Peak" he entered the territory of the principal sovereign of the island, whose capital was Conacav, a town in Kurunagala. He also visited Dondva, Galle and Colombo which last he describes as one of the largest and most beautiful towns in the Island. After he left Ceylon he wrote a book called "Alkonar" clearly depicting the Government and its people of his time in Ceylon.

There were many petty Muslim governors who ruled small provinces but they could not stand against the majority of the Sinhalese who were prejudiced by their religious feelings. They could not see a foreigner ruling them, yet the Muslims were able to resist their defiance. Being Muslims these governors were called "Sultans" or "Arya Chakrawartees." They knew the languages of the Arabs, Persians and the Sinhalese. Thus it not only proved to be the best medium of advertisement of native industries, but in the commercial world local goods were well recognized in the foreign markets. Among the Muslim kings

Prince Wattimi's (Vathimi) name might be mentioned as a Muslim who met his death cruelly at the hands of the Sinhalese. He was taken to a high place at Kurunagala and was thrown over the precipice. At last these people recognized their cruelty and as it was too late to repent they went to venerate his body. His tomb is in the custody of the Muslims. He is known among the Sinhalese as Gale Bandara.

During the nineteenth century which marked the arrival of the English to Ceylon various units in the Ceylon Defence Force were composed of Malays. They were a tower of strength to the English, because it would have been impossible for them to stand against such hordes of people in many a fierce rebellion, were it not for the timely intervention and assistance of the Malays. Among the famous Malays were Colonel Barbut a man well versed in the arts of tactics and strategy and captain Nur-ud-din as well as his beloved brother. When the latter two were captured through some unexpected turn of events, they were brought before the Sinhale king who asked them to prostrate as a mark of submission. But they strongly resented and refused to stoop to such an act of humiliation. The king was very much pleased at their show of independence. He offered them high ranks in his army but they said "we have already sworn allegiance to the British and therefore we cannot break our word." The king sent them to prison for a month in the hope that imprisonment would break their spirit and induce them to change their minds, but at the end of the month when they were again led before the king and offered the choice between their service and immediate death they steadfastly chose the latter. Thus the two noble princes met their doom like brave and honourable men for the sake of their sworn king and country.

The trouble between the English and the Sinhalese reached a climax when ten Muslims who were British subjects were barbarously ill-treated by the last king of Ceylon or more definitely Kandy, Siri Wickrama Rajasinghe. He charged them with being spies and ordered to cut off their arms, ears and noses. Consequently seven of them died, but the other three were driven to Colombo. The Governor hearing their pitiful story decided to declare war against the Sinhalese king. Towards the end the pent-up fury of the English found vent through this despicable action. War was declared; the English together with the Malays gave a clean fight and won the much coveted Ceylon. From that day British Rule under whose regime we are, was permanently established in 1815 A. D. in Ceylon.

Before summing up what I have said above I would like to lay stress specially on one point and that is the Arabs and the Persians had no intention of conquest which they could have done easily but their intention was purely to improve trade—the vitality of all countries. The Arabs and the Persians were the ancient people who showed the Europeans the way to Ceylon. The Europeans tried very much to wrest the trade from these people but they were too clever for the Europeans to tackle. The whole credit goes to the Arabs and Persians for securing Ceylon's industrial position in the world. To the intellectual upliftment of the country the Muslims have left their books on the history of the isle for reading and reference. In the fields of art there have been eminent doctors and physicians in whose hands lay the life and death of nobles and sovereigns. The physicians were highly rewarded for their service by the kings. These rewards consisted in money and properties, the title-deeds of which were in sheets of gold called "Sannas". Their descendants are still to be found at Batlicola in the Eastern Province. The Malays came forward at a time when the safeguard of Ceylon was demanded. They fought honourably for the English against their foes, thus achieving a brilliant success in the field of war. Therefore we can see that in every field of action the Muslims have been a "helping hand." Still there is to be found at Beruwela the landmark which inspires the present generation with the greatness of their ancestors. In the magnificent Mosque which stands there, there is to be found the Tomb of Sheik-ul-Islam, Sayyadina Imam Sheikh Ashraff, the Imam Patron of Ceylon. Above all, the Arabs have left their Religion—the greatest and the most important of all worldly assets and heritages—and to-day there are about 357,000 souls who have the honour and the legitimate pride to belong to the first and the last of all Religions.

In the twentieth century when the whole world is undergoing a complete change of art and literature, the Muslims in Ceylon have not yet awakened to a sense of responsibility. They are still labouring under the weakness of intellectual imbecility. Ere long I hope they will response with all resuscitation to the trumpet call to action and moreover I think they will look back to the past glories of honour and fame which redounded to the credit of their ancestors.

LIFE AND LIGHT

A STUDY OF THE QURAN

[BY DR. B. A. FARUQI]

إذا زلزلت الأرض زلزالها ۝ وأخرجت الأرض أثقالها ۝ وقال الإنسان مالها ۝ يومئذ
تحدث أخبارها ۝ بأن ربك أوحى لها ۝ يومئذ يصدر الناس أشتاتاً ليردوا أعمالهم ۝ فمن
يعمل مثقال ذرة خيراً يره ۝ ومن يعمل مثقال ذرة شراً يره ۝

1. When the earth is shaken with a thorough shaking,
2. And the earth brings forth her burdens,
3. And man says : What has befallen her ?
4. On that day she shall tell her news,
5. As if your Lord had revealed to her,
6. On that day men shall come forth in sundry bodies that they may be shown their works.
7. So he who has done an atom's weight of good shall see it.
8. And he who has done an atom's weight of evil shall see it.

In a prophetic vein, these verses speak of the great transformation that was to be wrought by the message of the Quran in Arabia and the world at large. It was yet the beginning of this message and at its very inception it was proclaimed through these verses that it was big with enormous good for mankind. The Arabs were told that at that hour when the movement of Islam was yet in its infancy they could not properly realize the magnitude of the transformation that was to follow in its wake. It will dawn on them on the day when the deeds enjoined by this revelation bear fruit and their consequences would become manifest. It was however necessary that in order to bring about

such a transformation the country should be given a thorough shaking which might stir up the dormant potentialities of the Arabs. It is a well-known law of nature that unless the earth is violently shaken, the rich minerals in her bowels do not come up to the surface. According to geologists all the precious metals and other rich mines are the result of the earthquakes which this planet went through in the beginning. Just corresponding to this law of the physical realm is a spiritual law that but for the earthquakes of great afflictions, difficulties, wars and troubles, no individual or nation can display its hidden powers and capabilities. In other words these shakings are the indispensable condition of the development of the dormant capacities of a people. History bears testimony to the truth of this law. There have been no great individuals or nations in the world but they owed their greatness to the calamities and difficulties which served to bring out their inner mettle. There would have been no Saladin but for the Crusades. There would have been no Anwar or Mustafa Kamal, were Turkey not thrust into the crucible of wars. Likewise in the life time of the Prophet, it was necessary that the country should receive a good shaking so that the dormant powers of the people might wake up. There was persecution. There were emigrations. There were deadly wars. And out of these earthquakes were thrown up men of such lofty calibre as Abu Bakr, Umar, Uthman, Ali, and numerous others. The verses therefore say :

This land of Arabia shall be thoroughly shaken so as to deal a rude shake to the heart of man. The result will be that the hidden powers of the Arabs will become manifest. The world will witness a revolution, the like of which has never been experienced in the annals of man. It will be the wonder of all mankind who will shout in astonishment: What has become of this earth?

History bears out how literally this prophecy was fulfilled. The sudden meteoric rise of the power of Islam is to this day the wonder of history. The thorough overhauling and transformation that overtook Arabia made the contemporary nations of the world rub their eyes in amazement. The Chosros, when he saw this changed condition of the Arabs, from a despised nonentity to a mighty dignified people could not help exclaiming :

ز شیر شتر خوردن و سوسمار عرب را بجائی رسید اسست دَر
که شخص کیان را کنند اَرَزَد - نفور بر تو اے چرخ گردان نفور

"Taking the milk of she-camel and eating the meat of lizards

The Arabs have now attained to a stage,

That they aspire to the throne of the Kai dynasty.

Fie on thee, O Heaven, fie!"

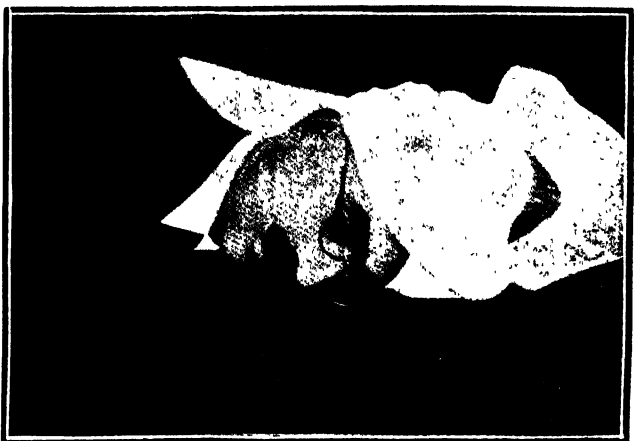
As foretold in verses 4 and 5, the whole world proclaimed by the very fact of its transformation that the Quranic revelation was meant for the great good of mankind. A whole flood of light and learning, kingdom, culture and civilization followed in its wake. Even in this decadent age of the power of Islam, the whole earth is strewn with mighty and magnificent relics proclaiming their mute testimony to the truth of the prophecy contained in these verses that with the Quran was bound up the highest and greatest good of humanity.

The succeeding verse tells us that all these mighty achievements depend upon how far man conforms to the Quranic revelation in practical life. Revelation supplies the necessary light. But it is up to man to walk in that light and lead a life as directed in the Quran. But for that, mere light will do him no good. The transformation would be the product of the Quranic light plus the deeds of man in that light. In other words the transformation will be a mirror reflecting the deeds of mankind. All people will behold therein the fruits of their own particular deeds. The opponents of Truth will see the bitter fruit of their opposition. The upholders of Truth will taste of their own sweet fruit.

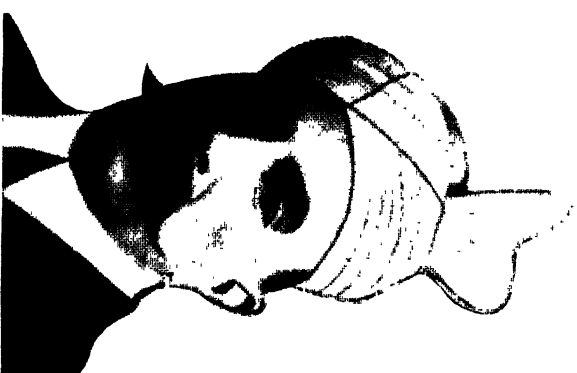
The last two verses lead from a particular to a much wider conclusion. Just as the diverse deeds of people at the advent of a Prophet inevitably lead to their corresponding fruitage with which their doers are faced sooner or later, in the same way, on the day of judgment, all people will behold the result of what their hands have wrought in this life, even though it be so tiny as an atom. At the advent of a Prophet, virtue and vice are pitched in a battle against each other. There is a violent shaking. Everybody exerts himself—the opponents as well as the supporters of Truth. Then follows a transformation. The virtuous and the opponents are in the end confronted with the fruits of their own deeds, sweet and bitter respectively. This is a sort of a *Qiyamat* on a small scale where in this very life the inevitability of the fruits of deeds however small is palpably demonstrated. And from this, man is led to the logical inference that a bigger

Qiyamat is undoubtedly to come when everybody will be confronted with the fruit, sweet or bitter as it may be, of his deeds, however minute, in this worldly life.

The idea is to emphasize the law of deeds. Quranic revelation is a great blessing but it can avail only when man moulds his life according to that light. If Mussalmans would like to bring about a transformation in their destiny, there is but one royal road to that goal. In their daily life they must walk in the light of the Quran, as did the Muslims of yore and like them, they will attain to greatness and glory which is the express mission of the message of Islam to confer on humanity.



His Excellency
CAPTAIN SIKANDAR HAYAT KHAN
First Indian Governor of the Punjab



SAMRZADA NAWAB
SIR ABDUL QAYYUM KHAN
First Minister
of the
First Legislative Council
N.-W. F. Province.



A mixed class of Turkish boys and girls.

CONTEMPORARY THOUGHT AND LIFE

Islamic Revival in Spain.

The Arabic papers from Egypt give prominence to the revival in the post-revolution Spain, of interest in the faith, culture and civilization of Islam. An association to further this cause has been formed in Madrid, the capital of Spain and an Islamic Institute for the cultivation of Arabic established. In the course of an appeal issued over the signatures of prominent men, including members of Spanish Parliament, the association thus advances its hand of friendship to the world of Islam:

As with the inauguration of the Republic the whole fabric of the Government has been thoroughly changed, so the Muslim world should no longer entertain any fear or suspicions about our aims and motives. We have now framed a constitution on the basis of equity and justice which gives social, religious and political freedom to all people. In view of this ideal Modern Spain is bent upon reviving all past historic dignities and achievements which made her glorious and popular among all the nations in the days of Muslim suzerainty, and to create a lasting bond of friendship with the Muslim world. This ideal has animated Spain with the desire to revive the Islamic culture which would link her with the Muslim countries of the world. So it has been settled that as a connecting link, an Islamic Institute should be established immediately in Madrid.

This Institute has no connection with active politics. Its main object is to re-unite the Spanish nation with her Muslim friends, so that the world may know that the metamorphosed Spain is sincere in regaining the lost friendship of those nations who were her past friends and co-workers in the cause of humanity which friendship she now prizes as most valuable in her onward march to progress and reform. The Islamic Institute will be open to all. When Muslims from other

countries visit Spain, the country where their forefathers spent their palmy days, under the shadow of the tolerant Government, they will find solace and true friends among the members of this Institute who will give them every possible facility to see the country freely without imposing any condition or restriction upon them. Modern Spain will regard these visitors not as strangers, but as her own kith and kin.

Mustafa Kamal as Philologist.

Ghazi Mustafa Kamal has sprung a new theory upon the world. He holds that Turkish is the mother of all languages and has traced several modern words to Turkish roots. An Istamboul message says :

A sensation has been caused in literary circles here by Mustapha Kemal's pronouncement regarding the derivation of the word "Adam".

Kemal alleges that this word was taken from the old Turkish word "Atam", and he cites this case as one more proof of his theory that all languages are ultimately derived from old Turkish.

For many years Kemal has been labouring at this elaborate theory. Now he is at Yalova, the Turkish "Carlsbad," on the shores of the Gulf of Ismid, near Istamboul where he has received Turkish newspaper editors, to whom he has made a new statement on the subject.

Other words that he states come from Turkish are :—

"Culture" or "Kulture," descended from the old Turkish word "Kiltour".

"Toast" from "Taosmak."

"Pyjama" from "Djame".

One amusing incident arising out of Kemal's devotion to Turkish was a telegram he addressed to Kiazim Pasha, the President of the Turkish Parliament. This telegram of 40 words was written, with the exception of two words, in old Turkish. It is said that the Pasha could not understand it and was unable to send a reply.

New Turkish Language.

The Turkish President is, however, not content with a mere glorious origin for his national language. A thorough-going man as he is, he is out to see that it also attains a position of honour in the world languages of to-day and has launched a stupendous campaign for the creation of a new and rich language, coping with the requirements of modern life. The press thus describes his efforts in this direction :

President Kemal Pasha has called a congress of the whole nation, men and women, at the presidential palace in Constantinople, for the purpose of recreating the Turkish language. The Congress will be followed by the organization of special means to spread the new language throughout the country.

Kemal Pasha himself, who is the main inspirer of the gigantic task, will attend as an auditor, and no doubt the linguistic experts will follow his guidance. It is said that for months now he has been working on the elucidation of Turkish linguistic origins and on the right methods of re-enriching the vocabulary and that with his usual thoroughness and keen perception he has arrived at definite and startling conclusions which will lead to the adoption of almost a new national tongue.

Linguistic experts from all countries are invited.

Since the introduction of Latinized writing and certain spasmodic attempts to purify the vocabulary there has practically been a linguistic chaos. The official commission which was working on a new dictionary and grammar was finally dissolved on the ground of its inefficiency, probably by Kemal Pasha's fiat. The fact is that the task had proved too vast for it. Though two thousand books have been published in the new script, and Virgil, Homer, Proust, and Maurois have been translated, no writer really knows whether many of the words he is using, and even of the constructions, are to survive or whether what he is writing to-day will not be pronounced obsolete a few years hence. There is no uniformity of vocabulary for most kinds of technical modern terms and the consequence is that technical words differ from one another in a confusing way. There has besides been a progressive infiltration of the ugliest European words to fill the gaps in the language.

Finally, the writers want a language which is standardised

and which will ensure that they will be understood a generation hence. There are living poets in Turkey to-day whose works, written thirty or forty years ago, are as far distant from moderns as Chaucer is from us.

Kemal Pasha has laid down the lines along which the new language is to be created and relieved of all these defects. It is to go back to origins, and they are to be pure Turkish origins. Dictionaries published in 1928 are to be Latinised and printed as pocket editions for every citizen to carry and study and get therefrom the old words and bring them back into use. There will thus be a radical re-enrichment of the tongue from its source. This will be combined with a development of the vocabulary, thus refound, into a new terminology to meet all the modern civilised and scientific needs. The nation is enthusiastic about this reform which is intended to give it a malleable instrument of thought based on its own past and sounding only Turkish.

Woman in Modern Russia.

According to Mr. H. W. Smith, writing in the *News Chronicle* London, woman in Russia is day by day becoming masculine both in her daily occupation and ways and manners. On all sides you see girls of beautiful figure and carriage with fine, strong, open faces, deep busts, strong limbs. He proceeds to draw the following picture: —

Such women are invading the factories and the workshops in numbers. There is hardly a trade or a calling in which they are not seen. One finds them at foundry furnaces, the lathe and the drilling machine. There are masons, housebreakers and navvies are volunteering for the mines.

Women are doctors, lawyers and architects. On the boat which took us down the Volga, a girl of 18 was at the wheel day after day. She was under the supervision of a senior and was an apprentice pilot student from one of the schools of navigation.

Woman's emancipation in Russia, a legacy from Lenin, makes her before the law the equal of man in every relation of life. At 18, she can marry whom and when she will. The union may be registered legally or not, as she or they may please and like the man, she may dissolve it on any ground, solid or unsubstantial with as much ease as she might have her hair waved.

At one of the Moscow registry offices a month ago, one saw two couples joined together in the bonds of the new matrimony in no more than ten minutes. The official present was herself a young woman, looking more like the man.

There were no witnesses in either case, no wedding ring, no kisses or rejoicings.

There are no illegal children in the Soviet Union. The State is concerned only with the children, whose rights are rightly protected. A couple who wish to live together, therefore, may do so without registration, but the fact of their cohabiting constitutes marriage, and in case of separation, they will be jointly responsible for the offspring.

In the same court, the same youthful official interviewed a young woman applicant for divorce. It was all over in a few minutes. She produced her trade union card and was given two forms, on which she entered her name and that of her husband, and stated reasons for her action. In this case the man had ill-treated her. If there has been an earlier marriage, or marriages, she is bound to enter these also. The papers were signed and stamped by the registrar, who retained one of them, handing back the other to applicant, who walked out unconcernedly.

It is difficult to know precisely how the Russian woman regards her new status. She is the equal of the man. She need no longer be beaten, or half starved, or otherwise abused. Anxiety for her children need no longer keep her in the home of a husband antipathetic or distasteful to her.

Men and women are as much interested in each other in Russia, no doubt, as anywhere else, and feminine coquetry is no more capitalistic than communistic. But it does seem, nevertheless, that the women of the Russian cities are less openly anxious to please than are, say, the women of London or Paris,

BOOK REVIEWS

Mystic Tendencies in Islam by M. M. Zahur-ud-Din,
M.A., LL.B., Professor of Logic and Philosophy Islamia
College, Andheri (Bombay).

It can be said without exaggeration that it is the first book of its kind in English on this topic from the Islamic point of view. There no doubt exists a good deal of literature from the pens of Western orientalists but it would be too much to expect of these a thorough appreciation of the Islamic point of view. The author of this book displays a deep insight into the spirit of Islamic teachings and a well-balanced judgment on some of the most knotty and intricate problems which he has disentangled with masterly skill. He begins by describing the elements of mysticism in the lives of the Holy Prophet and his companions—simplicity, austerity and devotion—which ultimately developed into the various forms. The Dhikr (ذِكْر) for instance, in the Prophet's day was not exclusively applied to the lip remembrance of God or prayers. A soldier fighting in the name of God was equally supposed to be doing Dhikr and so a Caliph administering the state. In fact Dhikr covered the whole range of one's moral duties. It was an innovation on the part of the latter Sufis to have limited Dhikr to mere lip remembrance of God and the howling, singing, dancing dervishes thus sprang up. The common evil among the so-called Sufis of looking up to the Shaikh for salvation on the Day of Judgment is also exposed. It "has nothing in common with the original attitude of Islam towards this belief. It appears to have developed among the Sufis side by side with their rise as a separate class monopolising all the spiritual good to themselves.. a large number of Sufis have accepted Sufism as a profession". Renunciation of the world and depending on the charity of others as in vogue among present-day Sufis is denounced as utterly un-Islamic. The Prophet was so loathe against this sort of parasitical tendency that when a grandchild of his took a date out of the

heap brought to the Prophet for distribution among the poor, the Prophet " thrust his finger into his mouth and extracted the date out, saying, The alms are forbidden for me and my Āl."

Deprecating the ascetical life which Sufis of to day consider meritorious, the author explains the true Islamic attitude towards worldly life by quoting the sweet couplet of Rumi :

آب در کشتی هلاک کشتی است آب اندر زیر کشتی پستی است

i. e. " Water in the boat causes its destruction, while the same water is the cause of its movement when underneath it." In other words " live in the world but let not the world live in thy heart ". This attitude of mind is further illustrated by a beautiful anecdote from the life of the well-known Sufi, Ibrahim Adam, who was once a king. Even after renouncing kingship and becoming a Sufi, he " used to travel with great pomp and splendour and with a large retinue of servants and his tents were pitched with golden pegs ". A wandering dervish with a begging bowl one day went to him and said : ' It is strange you call yourself a Sufi and still own so much of worldly goods and thy tents are fixed with golden pegs ". Ibrahim asked him to wait and see. After some while, he told the dervish to accompany him to Mecca and the latter agreeing, Ibrahim started straight off leaving everything behind. After they had gone some distance, the dervish recollected that he had left his wooden cup behind and wanted Ibrahim to wait till he should fetch it. " This is just the difference between us two," rejoined Ibrahim. " I could afford to part with all my valuables without the least mental worry, while you could not part with a cup of practically no value without much inconvenience. The golden pegs which so much surprised you were driven in the earth, and not in my heart."

The learned author has with equal force dispelled another false creed of the so-called Sufis summed up in the famous couplet of Hafiz :

به مے سجادہ رنگین کن گرت پیر مغان گوید
که سالک بے خبر نبود ز راه درسم منزلها

i. e., the attitude of blind submission to the Shaikh. This is un-Islamic. The Quran stands for freedom of thought, only subject to two authorities - the authority of God and that of His Apostle ; in other words, the Quran and Hadith.

The so-called Tariqat and Shariat demarcation invented by the latter-day Sufis is also unwarranted by the teachings of Islam, the author tells us. Since all people are not fit for all the higher secrets of the soul, only the chosen are confided with those secrets. The Shariat relates only to what everybody may know. But underneath all the verses of the Quran, there is a hidden meaning, which it is claimed was imparted by the Prophet only to Hazrat Ali. This is known among the Sufis as *Ilmul Batin* which comes down from bosom to bosom. The author has very ably shown that there could be no greater libel on the Prophet than to say that he concealed from the general people what he was commissioned by God to deliver. The Prophet is reported to have said : " It is sinful to say that I have concealed anything revealed to me." Besides it would be against the imperative injunctions of the Quran repeatedly requiring him to convey his message to the people.

The Sufi's self-negation, the author further discusses must not be confused with the Budhistic Nirvana. This latter aims at self-extinction whereas the Sufi dies in body so that he might attain perpetual existence of the soul. Says Hafiz :

هرگز نه میرو آن که دلش زنده شد به عشق

ثبت است بر جریدہ عالم دوام ۱۰

According to another common view, a Sufi must ask nothing of God. He must submit to the will of God. Whatever He thinks good for him will come to him. Why should he ask ? This attitude, the author shows, is again un-Islamic. This reduces God to a mere intellectual contemplation and lacks that warmth of personal dependence on Him for all our needs. True resignation is this that we should submit all our needs, great or small to God and cheerfully accept whatever He grants or rejects. Rejecting the pantheistic theory of creation which says that everything is God Himself, the author says : " This doctrine is inconsistent with the moral feelings of responsibility. If both the good and bad are God, then there is no essential difference between the two." This, the author thinks, was an invention of the Persians and meant as a political weapon to overthrow the supremacy of the Arabs, by inculcating the equal divinity of all.

Early Caliphate by Maulana Muhammad Ali, M.A., LL.B.,
published by The Dar-ul-Kutub Islamia, Ahmadiya
Buildings, Lahore.

Maulana Muhammad Ali's name alone should suffice as a guarantee as to the worth of the book. His translation and commentary of the Holy Quran in English and Urdu, his life of the Holy Prophet also in English and Urdu and good many other religious publications have already made him an international figure in the realm of letters. The *Early Caliphate* is a most useful and much needed addition to healthy, wholesome literature on Islam. Like their illustrious Master, the Holy Prophet, the names of the first four Caliphs of whom the *Early Caliphate* is a faithful life-story, are associated with good many misunderstandings and misconceptions. And it needed no less a critical pen than that of Maulana Muhammad Ali to tear open this veil and reveal the Caliphs in the true beauty of their respective personalities, even as it dispelled the mist of misunderstandings and prejudices from the memory of the Holy Prophet.

The common charge levelled against the Caliphs, especially the first two of them is that their wars were inspired by their zeal to spread their religion coupled with the greed for territorial aggrandizement. A wealth of historical facts and figures have been quoted to nail this charge to the counter as absolutely unfounded. The book tells us that early historians were mere chroniclers of events as they happened. They said nothing as to the causes of these wars. They simply recorded that such and such a battle was fought.

"Nevertheless", the learned author goes on, "here and there one does come across just a stray clue which seems as a ray of light in an otherwise dark situation. Take, for instance, the words of 'Umar spoken after the conquest of Mesopotamia and recorded by all historians, 'I wish between ourselves and Persia, there were a mountain of fire'. Muir records in *The Caliphate* that when a certain general, Ziyad, after the conquest of Mesopotamia, asked Umar's permission to advance to Khurasan in pursuit of the Persian forces, 'Umar forbade him, saying, 'I desire that between Mesopotamia and the countries beyond, the hills shall be a barrier so that the Persians shall not be able to get at us, nor we at them. The plain of Al-Araq sufficeth for our wants. I would rather the safety of my people than thousands of spoils and further conquest'. Commenting on this, the Christian historian observes: 'The thought of a world-wide mission was yet in embryo; obligation to enforce Islam by a universal crusade had not yet

'dawned upon the Muslim mind.' This is a clear admission that Islam is free of the charge of being spread at the point of sword till at least the time of Umar."

The true nature of the much misunderstood "Islam, Jizya or the sword"—the three alternatives alleged to have been offered by Muslim soldiers wherever they went has also been fully discussed.

The last two Caliphs, Uthman and Ali have been the butt of criticism on two different counts. Of the first, it is said that he showed favouritism towards his own kith and kin in the distribution of high state appointments. The latter is found fault with for his indulgence towards the assassins of Uthman and his refusal to bring them to justice. By describing their peculiar circumstances and difficulties, the author shows that under the conditions then prevailing, they could not help acting as they did. Their purity of motives was however above question. Even when after the murder of Uthman, an internecine war broke out between Ali on one side and illustrious personages like Aysha, Talha and Zubair on the other—one of the most baffling episodes in the history of early Islam—the hearts of one and all were inspired by nothing but the purest of motives. Right in the battle-field they met one another, talked to one another, revered and respected one another and were it not for a gang of interested conspirators who made all their attempts at peace abortive, there would have been no warfare and no Muslim bloodshed. All these things were, however, necessary to come to pass, the author thinks, so that in their examples, Muslims might have light for guidance as to how to behave towards one another even in times of differences and dissensions. Each one of these four mighty men was a beacon-light, illustrating in his life, some lofty moral or other. Says the book:

"The period of the first four Caliphs was in fact a continuation of the Prophet's own life, inasmuch as each one of these great luminaries mirrored some one particular phase of that life in full resplendence. Abu Bakr was an embodiment of firmness of faith and resolution that knew no wavering under the most trying circumstances. Umar reflected, in his person the Prophet's domination over the opponents of Islam. And Uthman illustrated in letters of his own blood the Prophet's unbounded affection for his community. It fell to the lot of Ali that he should pilot the bark of Islam in times of the most dangerous internecine dissensions. ...Right in the midst of internecine warfare, Ali displayed a high example of affection and sympathy for brother-Muslims which is without a parallel."

The Mahdi of Allah by Richard A. Bermann — Macmillan Co., New York.

The book which is a translation from German, relates the thrilling story of the stand of the Mahdi of Sudan against General Gordon. It was a most gallant struggle that Islam put up against western domination. In the introduction to the book, the Rt. Hon'ble Winston S. Churchill says :

"Wonderful are the ways of England. The son of the Khalifa is an A. D. C. to the Governor-General of the Sudan, while stranger still, the posthumous son of the Mahdi is Sir Abderrahman El Mahdi knighted for services to King and Empire and in a Villa on Godon Avenue in Khartoum he still cherishes the famous old sword taken from a Teutonic Crusader and inherited through the treasury of the Kings of Darfur until it became the sword of the Mahdi."

Whither Islam a Survey of Modern Movements in the Moslem World— edited by H. A. R. Gibb (Gollancz).

This is a collection of six essays on the trend of Islam in various parts of the present-day world. Professor Louis Massignon of Paris, deals with Islam in Barbary and French West Africa ; Dr. G. Kampffmeyer of Berlin, with Islam in Egypt and the Middle East ; Lieutenant Colonel M. L. Ferrar writes on Islam in India ; and Professor C. C. Berg, of Leiden, on Islam in Indonesia, or the Netherlands East Indies. The editor contributes a long introduction and a longer conclusion, reviewing and surveying the other four articles. A perusal of these essays gives one the impression that Islam is in the process of renaissance rather than dissolution and a great Muslim Revival is going on throughout the world of Islam. Everywhere Islam is adapting itself to the changed conditions of the present-day life. Professor Massignon thinks that Barbary is cutting adrift of the rest of the world of Islam so much so that it may in time come to look upon Paris rather than Mecca as the central point. A large number of Muslims reside in Paris and good many French men and women are embracing Islam. Colonel Ferrar describes the various movements within Indian Islam. Professor Gibb sees in Islam a valuable stabilizing force in an uncertain world, which :

"still maintains the balance between exaggerated opposites. Opposed equally to the anarchy of European nationalism and the regimentation of Russian communism, it has not yet succumbed to that obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike."

Professor Massignon has been quoted as saying :

Islam has the merit of standing for a very equalitarian conception of the contribution of each citizen by the tithe to the resources of the community ; it is hostile to unrestricted

exchange, to banking capital, to State loans, to indirect taxes on objects of prime necessity ; but it holds to the rights of the father and the husband to private property and to commercial capital. Here again it occupies an intermediate position between the doctrines of bourgeois capitalism and Bolshevist communism.

Amanullah, Ex-King of Afghanistan by Rolan Wild (Hurst and Blackett).

The writer had the privilege to visit Afghanistan to see the first session of the Afghan Parliament as a special correspondent of the *Daily Mail* of London. He shows King Amanullah both in his glory as King and in his modest retreat in Rome. The adventures of Bacha-i-Saqao are also vividly pictured. He also gives some of his own experiences, how he met the Afghan Secretary of State and even bribed him. The scene of the first Afghan Parliament is also drawn in minute details.

The Holy Traditions by K. S. Muhammad Manzur Ilahi (Darul-kutub Islamia, Ahmadiya Buildings, Lahore) is a collection of some 350 authentic traditions of the Holy Prophet rendered into English. It is, in fact, the first volume of a series which we trust with follow. While of the Holy Quran and the Prophet's life, there are good many English versions available in the market, very few attempts, if any, have been made to acquaint the English knowing world with the sayings and doings of the Holy Prophet. The present volume supplies a long-felt need.

The Daughter of Smyrna by Maulvi Muhammad Yakub Khan, editor, the *Light* is an English free rendering of the famous Turkish novel by Halida Edib Khanum. It is a thrilling story of the Turks' revolt against western domination, inculcating deep fervour of patriotism and a spirit of adventure in the cause of country's freedom. Aysha, the heroine around whom the whole story revolves, impresses one as the very personification of love of motherland to which she has sacrificed her wealth, her health, her comfort, her child, her friends—in one word, her all, even, her love. Smyrna, her birth-place, fills the whole of her being and the freedom of Smyrna from the Greek yoke is her sole burning passion. In one place she says :

Look here, Biyami ! I hate the man who should try to save me. It is true I can not fire a shot for Smyrna. Yet if is enough for me that I should shed a tear over those who die for the sake of dear old Smyrna. It is enough of consolation for me that I should keep by their side, serve them, nurse them when sick or wounded and like loving sisters, close their eyes when dying. I love the man who should catch me by the hand and for the sake of Smyrna hurl me into the flames of dangers,

Darul-kutub Islamia, Ahmadiya Buildings, Lahore.

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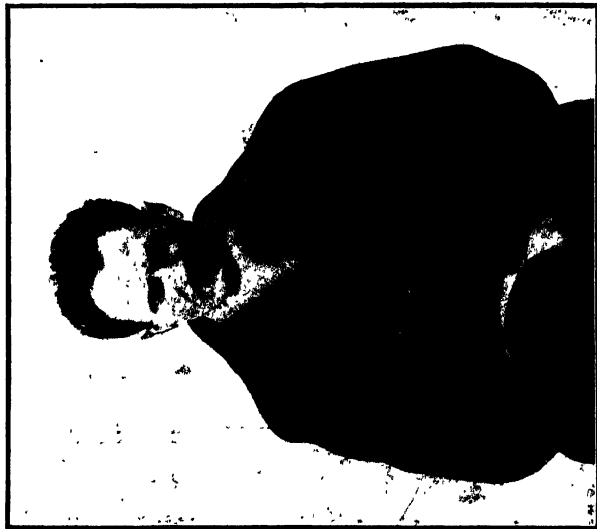
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Although it is a living symbol at present of the Muslims, it was in the past a grand church of the then Christians in Constantinople. It is authentically narrated that the foundation of this big church was laid one thousand five hundred years ago, that is, about the 5th century A. D.

At this age the Roman Empire was at its height and the whole world had to pay homage before the grandeur and greatness of the Roman Emperors. The fortune of the Romans was at the pinnacle of height. Glory and wealth were then at their feet and their influence and awe had over-powered the whole world. The then living Emperor, Zostina by name, resolved firmly to lay the foundation of such a gigantic building that would cause his name to remain for centuries to come as that of Solomon the Wise who laid the

foundation of a building in Jerusalem which to this day goes by the name of Qudus. As such, the Emperor materialised his ambitions and built this church under expert Christian engineers and architects of whom one was a dweller of Ezmir and another of the Roman palace already under the service of the authorities. Zostina kept aside the whole revenue of five years of the Empire in order to erect this building. It is said that 36 crores of Dinars of gold were spent to raise the church. In its erection an expert would find the specimens of Egyptian, Greek and old workmanship of architecture—all skills combined in beautifying the shrine. The historical and skilful art work in the exterior of it is undoubtedly a great treasure of historical record. Especially the master-work in the ceiling is the best specimen by which we could trace the records of Christ, in a chronological order from the birth uptil his 'ascension'. But unfortunately the ups and downs of the times and circumstances do not let anything remain in its originality and purity. Hundreds of Empires came to eminence and declined afterwards. Great civilizations came into existence and expired after a short stay. Many a nation of pomp and glory reached the utmost pinnacle of perfection and vanished afterwards. Likewise in the same order the Roman Empire also breathed its last. Perfection gave place to decline and finally ended in extinction.

Fortunes snatched the power and prowess from the Romans and handed them over to the Ottomans and the whole Empire was transferred to Muslim Turks. Sultan Muhammad, the great conqueror attacked Constantinople and to the wonder of

Christendom, the banner of Cross was replaced by that of Crescent and the Star. Glory be to Allah ! " He takes the country from whomsoever He wishes. He honoureth whomsoever He desires and degrades whomsoever He pleases. With Him is the whole country and He is powerful over all things." (Al-Quran.)

Sultan Muhammad instead of demolishing the church turned it into a Mosque where the Believers could worship the one true God. He did not change any part of this great Church, nor did he remove any of its artistic work. It is recorded that the only thing he did was to hide from vision the Cross marks on the ceiling and round about. Not only Sultan Muhammad did not alter anything in the building ; his successors also did not touch its carvings and they are preserved to this very day. The truth of this statement can easily be ascertained from the fact that no trace is yet found of any repairs except on one occasion and that was in the reign of the late Sultan Abdul Majid when it was repaired for the first and last time under the guidance of an expert, 85 years ago.

Only five months have passed when an American expert of Washington University requested the Turkish Government to allow him to investigate into the interior of the St. Sofia Mosque. Consequently under an agreement between the University and the Turkish Government, the said expert of architecture has already begun his researches and it is reported that many useful things have been taken notice of in the interior of it. They have found there an underground way underneath the Mosque, which opens into seven small lanes and at every lane there is a monument of a man standing with a cross and on the main road therein

the Emperor is seen bowing before a fairy holding the Cross. That statue is supposed to be of Christ himself. Beneath this monument, they relate, there are a few couplets written. This great research work has naturally opened the eyes of those critics who ever allege that Sultan Muhammad destroyed the Roman and Christian art. This investigation is, indeed, a death-blow to them and their so-called criticism goes to the winds.

The Turkish Government has now issued the report that they will try their utmost to find out to the last, all the possible hidden facts and figures of the Mosque under consideration. However there is, at present, a great agitation in the religious circles as to the maintenance of the Christian monuments. They allege that not only these monuments are not permissible in the Mosque but that the very prayers are defective on account of the presence of these Christian monuments depicting Trinity which is polytheism on the very face of it.

The men of learning and those who are interested in reading newspapers, know well how the whole Muslim world was shocked by the false reports spread by the agencies of Reuter and their comrades about irreligiousness of the Turks who themselves were in utter ignorance about them. Some of these reports created panic, especially the one about the change of Friday into Sunday as the State holiday. I too was convinced by such horrible reports and had some bad feelings about it. But thanks to Allah, these false allegations had no ground at all when I witnessed with my own eyes the situation in Istanbul in my very

short sojourn over there. I dare say the Turks are a religious people and Islam, to a common Turk, is above all else. Friday is their holiday and not Sunday as was said by a few mischief-mongers ; and when I personally realised these facts, I thanked Allah the most Merciful and most Beneficent. Alhamdo Lillahe Rabbil Almin.

THE ARABS IN SICILY

[BY DR. SHEIKH INAYATULLAH, M. A., PH. D. (LOND.)]

The island of Sicily, which lies at the heart of the Mediterranean region, has witnessed in virtue of its geographical position the clash of many cultures. Its known history, extending over more than three thousand years, is the history of Western civilization in miniature. In the course of their wonderful maritime expansion, the Phœnicians established several settlements on its promontories and coasts. From the eighth century before Christ, the Greek city-states began to colonize the island and contend with each other for exclusive mastery over it. As a result, the Greek element gradually grew stronger and alongside of it the classic culture steadily spread in the island. About the beginning of the fourth century before Christ, it was also the scene of the celebrated struggle between the famous Carthagian general Hannibal and the Romans, who were then slowly but steadily growing into a world-power. When Greece and Carthage had gone down before Rome, Sicily had to bear the Roman yoke and with its large slave population long continued to supply corn to the citizens of Rome. Later on when the Imperial City fell before the Vandals and the Goths, its southern dependency met a like fate.

THE ARAB CONQUEST OF SICILY.

The Arabs, who have played a role of the first importance in the political, cultural and religious history of mankind and were the pioneers of progress and the van-guard of civilization during the Middle Ages, are also among those historic peoples, who have had more or less to do with the island of Sicily. The two centuries of their domination over it constitute a period as eventful and culturally important as any in its long and chequered history.

The contact of the Arabs with the Island dates from a fairly early period of their history under Islam. After they had almost crushed the Byzantine navy at Alexandria in the reign of Muawiya and successfully challenged the Byzantine naval power in the Mediterranean, they proceeded in the course of their depredations to launch their first attack on Sicily. It has been recorded by the Arabic writers as well as by the Greek historian Theophanes. The assailants secured a large booty and sailed off for the Eastern waters with treasures of silver and gold. Gold and silver idols and statues formed a part of the loot and some Arab authorities even mention that Muawiya, with an eye to good business, proposed to sell them in the markets of India, which was well-known to them as an idolatrous country.

ARAB RAIDS IN SICILY.

These were, however, sporadic attacks, expressions of the martial strength of the young exuberant Arab power; and the thorough conquest of the island proceeded from a quarter other than Syria. The merit of bringing it within the pale of Islam

belongs to the Arabs and Berbers of Northern Africa under the lead of the Aghlabid dynasty of Qairawan. These Aghlabid Amirs had become virtually independent of the Abbasid Caliphs of Baghdad and the period of their energetic rule is marked not only by a distinct advance in general prosperity and culture but also by an unchallenged supremacy in the Mediterranean Sea. They had developed a large and powerful navy, whose ravages extended to the shores of Italy and Southern France and the islands of Sardinia and Corsica. While the enlightened al-Mamun reigned in Baghdad, the Aghlabid Amir Ziyadat Allah received in 827 A. C. a request for help from Euphemius, the governor of Sicily, who had revolted the previous year against the Emperor of Constantinople. This afforded a timely pretext for a thorough invasion of Sicily, which had for long been regarded as a fair prize by the Arabs.

The first expedition, sent under the command of Asad, the Qadi of Qairawan, did not achieve much. Although they took the town of Mazara (827), the siege of Syracuse, the principal town on the east coast, had to be abandoned, because of the pestilence which broke out in the African force and carried off even their commander. Later expeditions, however, succeeded on the island. The important town of Palermo in the North surrendered in 831. It provided a seat for the Amir and also served as a base for further subjugation of the island. The definite hold of the Arabs over Sicily was thus established and by 840 a third part of the Island was under their rule.

THE ARABS IN SOUTHERN ITALY.

The disunion and mutual enmity of the Italian towns prepared an easy way for Arab inroads into

Southern Italy. Naples appealed for help and the Arabian war-cry echoed on the slopes of Vesuvius, the plains of Calabria and the waters of the Adriatic sea. The Arabian squadrons issued again and again from the harbours of Tunis in Africa and Palermo in Sicily and attacked and pillaged numberless towns of Calabria and Campania in Southern Italy where towns like Bari and Brindisi on the Adriatic, were actually under Islamic rule ; while others, like Amalfi near Naples, belonged to its sphere of influence. The Arabs even penetrated into the Duchy of Beneventum. With Sicily, Corsica, Crete, Malta and many important ports of Italy in their possession, the Arabs became almost absolute masters of the Mediterranean sea, so that Venice was obliged for a long time to give up all warfare with them.

THE ARABS RAID ROME.

Even the historic city of Rome, once the capital of a vast and formidable Empire, was not spared by the intrepid sailors of Muslim Africa. In 846 A. C. a squadron of Saracens from the African coast made bold to enter the mouth of the river Tiber, and advanced upon a city, which even yet in her fallen state was revered as the metropolis of the Christian world. The gates and walls of the city were guarded by a trembling populace ; but the tombs and temples of St. Peter and St. Paul, which lay outside in the suburbs, were left to the tender mercies of the invaders. The idols in the churches were stripped of their rich offerings ; a silver altar was torn away from the shrine of St. Peter and the invaders returned with a large quantity of valuable plate and other treasures that had accumulated there in the course of

centuries. By the humiliation of Rome, the Christian power and prestige in Italy had touched its lowest level.

Pope Leo the Fourth, therefore, set himself in earnest to the fortification of the City. The ancient walls were repaired, and fifteen towers, in the most accessible places, were built or renewed. Two of these commanded on either side the Tiber, and an iron chain was drawn across the river to impede the ascent of an hostile navy.

THE COMPLETION OF THE CONQUEST.

The conquest of Sicily, however, was by no means yet complete. Thanks to the mutual dissensions and jealousies of the invaders and the mountainous character of the country, a large part of the island still remained unsubdued. In 875, the Arabs directed a well-equipped force against Syracuse, the most important town on the East coast, which had withstood their attacks for fifty years. The citizens of this ancient town showed some remnant of the spirit, which in former days had resisted the powers of Athens and Carthage. They stood for a long time against the battering-rams and catapults of the invaders ; but after a protracted siege the great city, rich in historical associations and relics of the past, fell to the besiegers. The fall of Syracuse (878) greatly strengthened the hands of the Arabs, and so complete in fact was the mastery of the Aghlabid Amir that Pope John VIII deemed it prudent to pay tribute for two years. The Crescent had indeed eclipsed the Cross.

The conquest of the island was completed by the reduction of Tauromenium and Rametta (902-8), two

important towns in the north-east. Although they regained independence and the country round them remained unsettled for some time, they were ultimately taken by the Arabs.

THE ARAB RULE IN SICILY.

It had taken the Arabs about a century to get a complete control over the island, and for another century they were destined to enjoy it. The period of conquest was followed by one of organization. Since the times of the Carthagians, the island had been divided for administrative purposes into two provinces, those of Syracuse and Palermo. The Arabs divided it into three provinces, which arrangement was more in conformity with the physico-geographical configuration of the land. Each of these provinces had its own governor and comprised several districts, which were administered by Qaids, subordinate to the Governor. There was a grand Mufti at Palermo, while each town had its own qadi.

Complete religious toleration was a cardinal principle of the Arab state policy which greatly contributed to the peace and prosperity of the island. In all matters, which did not concern the general interest, the Christians were allowed to be governed by their own civil and religious laws. The ancient Greek magistrates still retained their functions, privileges and even their old names and judged all the disputes that arose among the Christians. They also collected the capitation tax imposed by the Arabs, which was 48 dinars a year for a rich person, 24 dinars for a man of moderate means and 12 dinars for those who lived by manual work. This tax was much lighter than that paid under the Greeks. The monks, women and

children were quite exempt. As for the civil law, property, succession, etc., it was so well adapted by the Arabs to the custom and usage of the country that the Normans, who came after them, kept their code in force when they came in possession of the island.

Under the Arab rule, the Christians were absolutely free in the exercise of their religion. It has been reported that at the public ceremonies at Messina two standards could be seen, one belonging to the Muslims, representing a black bull on a green background ; the other belonging to the Christians showing a golden cross on a red background. All the churches, standing at the time of the conquest were preserved.

AGRICULTURE AND INDUSTRY.

When the Arabs felt secure in the possession of Sicily, they devoted themselves to agriculture and industry, and soon retrieved the land from the decadence, in which it had fallen. They conferred a permanent benefit on the country by introducing the cultivation of cotton, sugar-cane, olive and ash-tree ; and constructed canal-works, which are in existence even to-day. They also introduced the use of siphon-aqueducts,* which were not known in Sicily before.

Industry also made great progress under the Arabs. The natural wealth of the island, consisting of silver, iron, copper, marble, granite etc., was systematically exploited.

* Pipes or closed channels, shaped like inverted V, for conveying water over above a ridge or similar obstacle and delivering it at a lower level by utilizing atmospheric pressure.

The Arabs also introduced the silk industry into the island. They established in the royal palace at Palermo a famous weaving-house, which continued to flourish, when the island reverted to Christian rule under the Normans. At Nuremberg is still preserved a silk mantle, which was once in the use of the rulers of Sicily and which bears a woven inscription in Kufic characters with the date of 520 A. H. It was largely from Sicily that the first Italian workers in silk textiles gained their technical knowledge and models for their designs.

The superiority of the artistic, industrial and scientific knowledge of the Arabs was fully recognized by the Norman kings, who gladly accorded them their protection as their most valued subjects. Even the Christian monks admired the keen Arab mind ; but with their characteristic obscurantism attributed all their inventions and improvements to the Devil.

COMING OF THE NORMANS

The Arabs were succeeded by the Normans as rulers of Sicily. The coming of the Normans into the Mediterranean region is one of the most interesting and curious episodes of European history, which cannot be related here at any length. Suffice it to say that the Italians invited the help of these doughty warriors against the Arab invaders. Once the Normans had tested the sweets of Italian towns, they began to pillage them on their own account, plundering the Italians, Greeks and Arabs with absolute impartiality.

After establishing themselves in Italy, the Normans turned to attack the Sicilian towns with greater

vigour ; and their ravages continued until one of their chiefs, Roger, who was a very sagacious man, thought of a thorough conquest of the island. The time was ripe for such an enterprise, for the Saracens were divided among themselves and unable to present a united front to the enemy. About the year 1060 A. C. the island was divided among five Amirs, and even when the Normans had conquered half the island, they continued to fight among themselves.

Roger took Palermo in 1071 and made this town which had been greatly improved and embellished by the Arabs, the capital of his kingdom. The Arab rule came to an end in Sicily by the fall of Syracuse, which took place in 1090.

ARAB CULTURE UNDER THE NORMANS

Although the political power of the Arabs was overthrown by the Normans, the Arab culture continued to flourish in Sicily for a long time to come, and its civilizing influence was felt far and wide. For a century Sicily presents the unique spectacle of a Christian kingdom, in which the Arabs not only were tolerated but occupied high positions ; while Arabic was one of the languages of the court and Arabic scholars lived under the munificent patronage of the rulers. It may be asserted with perfect truth that the Arabic genius of Sicily manifested itself to the best advantage only under the Normans, when the Arabs were obliged by circumstances to lay down their arms and were thus enabled to turn their whole attention to the arts of peace, and to the cultivation of their literature and science.

We cannot admire too much the political sagacity of the Norman kings, who were not slow to

perceive that the prosperity of the island mainly depended upon the industry and skill of its Muslim population. The merchants of Palermo were mainly Muslims, while the land also was for the most part under the cultivation of the Saracens. Roger gave full civil and religious liberty to his Muslim subjects, so that he was even accused of being a Muslim himself. He retained the Arab system of Administration and even the same old Muslim officials continued to serve under him. This wise and broad-minded policy ensured the continued prosperity of the land ; the valley of Mazara alone is said to have supported two million people at this period.

Few contemporary Muslim rulers equalled the Sicilian Normans in their patronage of Arabic letters and general science. In their kingdom the Arabic language flourished as the principal means of communication ; it was also used at the court. Arabic odes and romances charmed the ears of the Greek and Norman alike ; while a new popular lyrical poetry arose in Italy under the influence of Arabic poetry and the Arab ideals of chivalry, embodied in that poetry.

The Norman kings were gifted with a wonderful intellectual curiosity ; and they drew learned men to their court regardless of their language or religion. Their interest in philosophy is shown by the *Questiones Sicilianae*, which were propounded by Frederick II and still survive in an Arabic manuscript in the Bodleian Library at Oxford. Sharif Idrisi, widely travelled Arab savant, was invited by Roger II to settle at Palermo, and commissioned by him to prepare a work on geography. On the basis of his own knowledge and the information supplied by observers in different countries, Idrisi compiled in 1154

his famous geographical treatise, entitled *Nuzhat al-Mushtaq*, which is also known as *Kitab Roger i. e.*, the Book of Roger, after the king, to whom the work was dedicated.

Gradually Arab language, science and culture fell into disrepute and finally into oblivion. So long as the Arabs were protected and encouraged Sicily was the most advanced of European kingdoms. In course of time, the Arabs passed away from Sicily, but before they departed from the land, which they had done so much to advance on the path of civilization, they had added a most brilliant chapter to the annals of mankind.

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IS RELIGION POSSIBLE ?

(BY DR. SIR MUHAMMAD IQBAL)

Broadly speaking religious life may be divided into three periods. These may be described as the periods of "Faith," "Thought" and "Discovery." In the first period religious life appears as a form of discipline which the individual or a whole people must accept as an unconditional command without any rational understanding of the ultimate meaning and purpose of that command. This attitude may be of great consequence in the social and political history of a people, but is not of much consequence in so far as the individual's inner growth and expansion is concerned. Perfect submission to discipline is followed by a rational understanding of the discipline and the ultimate source of its authority. In this period religious life seeks its foundation in a kind of metaphysics—a logically consistent view of the world with God as a part of that view. In the third period metaphysics is displaced by psychology, and religious life develops the ambition to come into direct contact with the ultimate Reality. It is here that religion becomes a matter of personal assimilation of life and power ; and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness. As in the words of a

* Read at the Aristotelian Society, London, on December 5, 1932.

Muslim Sufi—"no understanding of the Holy Book is possible until it is actually revealed to the believer just as it was revealed to the Prophet." It is, then, in the sense of this last phase in the development of religious life that I use the word religion in the question that I propose to raise in this paper. Religion in this sense is known by the unfortunate name of Mysticism, which is supposed to be a life-denying, fact avoiding attitude of mind directly opposed to the radically empirical outlook of our times. Yet higher religion, which is only a search for a larger life, is essentially experience and recognized the necessity of experience as its foundation long before science learnt to do so. It is a genuine effort to clarify human consciousness, and is, as such, as critical of its level of experience as Naturalism is of its own level.

As we all know, it was Kant who first raised the question: "Is metaphysics possible?" He answered this question in the negative; and his argument applies with equal force to the realities in which religion is especially interested. The manifold of sense, according to him, must fulfil certain formal conditions in order to constitute knowledge. The thing in itself is only a limiting idea. Its function is merely regulative. If there is some actuality corresponding to the idea it falls outside the boundaries of experience, and consequently its existence cannot be rationally demonstrated. This verdict of Kant cannot be easily accepted. It may fairly be argued that in view of the more recent developments of science, such as the nature of matter as "bottled-up light waves," the idea of the universe as an act of thought, finiteness of space and time and Heisenberg's principle of indeterminacy in nature, the case for a system of rational theology is not so bad as Kant was led to think. But for the purposes of this paper it is unnecessary to consider this point in

detail. As to the thing in itself, which is inaccessible to pure reason because of its falling beyond the boundaries of experience, Kant's verdict can be accepted only if we start with the assumption that all experience other than the normal level of experience is impossible. The only question, therefore, is whether the normal level is the only level of knowledge-yielding experience. Kant's view of the thing in itself and the thing as it appears to us very much determined the character of his question regarding the possibility of metaphysics. But what if the position, as understood by him, is reversed? The great Muslim Sufi philosopher, Muhyuddin Ibnul Arabi of Spain, has made the acute observation that God is a percept; the world is a concept. Another Muslim Sufi thinker and poet, Iraqi, insists on the plurality of space-orders and time-orders and speaks of a Divine Time and a Divine Space. It may be that what we call the external world is only an intellectual construction, and that there are other levels of human experience capable of being systematized by other orders of space and time—levels in which concept and analysis do not play the same role as they do in the case of our normal experience. It may, however, be said that the level of experience to which concepts are inapplicable cannot yield any knowledge of a universal character; for concepts alone are capable of being socialized. The stand-point of the man who relies on religious experience for capturing Reality must always remain individual and incommunicable. This objection has some force if it is meant to insinuate that the mystic is wholly ruled by his traditional ways, attitudes and expectations. Conservatism is as bad in religion as in any other department of human activity. It destroys the ego's creative freedom and closes up the paths of fresh spiritual enterprise. This is the main reason

why our mediæval mystic techniques can no longer produce original discoverers of ancient Truth. The fact, however, that religious experience is incommunicable does not mean that the religious man's pursuit is futile. Indeed, the incommunicability of religious experience gives us a clue to the ultimate nature of the ego. In our daily social intercourse we live and move in seclusion, as it were. We do not care to reach the inmost individuality of men. We treat them as mere functions, and approach them from those aspects of their identity which are capable of conceptual treatment. The climax of religious life, however, is the discovery of the ego as an individual deeper than his conceptually describable habitual self-hood. It is in contact with the Most Real that the ego discovers its uniqueness, its metaphysical status and the possibility of improvement in that status. Strictly speaking, the experience which leads to this discovery is not a conceptually managable intellectual fact; it is a vital fact, an attitude consequent on an inner biological transformation which cannot be captured in the net of logical categories. It can embody itself only in a world-making or world-shaking act; and in this form alone the content of this timeless experience can diffuse itself in the time-movement, and make itself effectively visible to the eye of history. It seems that the method of dealing with Reality by means of concepts is not at all a serious way of dealing with it. Science does not care whether its electron is a real entity or not. It may be a mere symbol, a mere convention. Religion, which is essentially a mode of actual living, is the only serious way of handling Reality. Science can afford to ignore metaphysics altogether, and may even believe it to be "a justified form of poetry," as Lange defined it, or "a legitimate play of grown-ups," as Nietzsche described it. But the religious expert who seeks to discover his personal

status in the constitution of things cannot, in view of the final aim of his struggle, be satisfied with what science may regard as a vital lie, a mere "as-if" to regulate thought and conduct. In so far as the ultimate nature of Reality is concerned nothing is at stake in the venture of science ; in the religious venture the whole career of the ego as an assimilative personal centre of life and experience is at stake. Conduct, which involves a decision of the ultimate fate of the agent cannot be based on illusions. A wrong concept misleads the understanding ; a wrong deed degrades the whole man, and may eventually demolish the structure of the human ego. The mere concept affects life only partially ; the deed is dynamically related to reality and issues from a generally constant attitude of the whole man towards reality. No doubt the deed, *i.e.*, the control of psychological and physiological processes with a view to tune up the ego for an immediate contact with the ultimate Reality is, and cannot but be, individual in form and content ; yet the deed, too, is liable to be socialized when others begin to live through it with a view to discover for themselves its effectiveness as a method of approaching the Real. The evidence of religious experts in all ages and countries is that there are potential types of consciousness lying close to our normal consciousness. If these types of consciousness open up possibilities of life-giving and knowledge-yielding experience the question of the possibility of religion as a form of higher experience is a perfectly legitimate one and demands our serious attention.

But, apart from the legitimacy of the question, there are important reasons why it should be raised at the present moment of the history of modern culture. In the first place, the scientific interest of the question. It seems that every culture has a form of

Naturalism peculiar to its own world-feeling, and it further appears that every form of Naturalism ends in some sort of Atomism. We have Indian Atomism, Greek Atomism, Muslim Atomism, and Modern Atomism. Modern Atomism is, however, unique. Its amazing mathematics which sees the universe as an elaborate differential equation ; and its physics which, following its own methods, has been led to smash some of the old gods of its own temple, have already brought us to the point of asking the question whether the causality-bound aspect of nature is the whole truth about it ? Is not the ultimate Reality invading our consciousness from some other direction as well ? Is the purely intellectual method of overcoming nature the only method ? " We have acknowledged," says Prof. Eddington, " that the entities of physics can from their very nature form only a partial aspect of the reality. How are we to deal with the other part ? It cannot be said that that other part concerns us less than the physical entities. Feelings, purpose, values, make up our consciousness as much as sense-impressions. We follow up the sense-impressions and find that they lead into an external world discussed by science ; we follow up the other elements of our being and find that they lead—not into a world of space and time, but surely somewhere."

In the second place we have to look to the great practical importance of the question. The modern man with his philosophies of criticism and scientific specialism finds himself in a strange predicament. His Naturalism has given him an unprecedented control over the forces of nature, but has robbed him of faith in his own future. It is strange how the same idea affects different cultures differently. The formulation

of the theory of evolution in the world of Islam brought into being Rumi's tremendous enthusiasm for the biological future of man. No cultured Muslim can read such passages as the following without a thrill of joy :

Low in the earth

I lived in realms of ore and stone ;
And then I smiled in many-tinted flowers ;
Then roving with the wild and wandering hours,
O'er earth and air and ocean's zone,

In a new birth,
I dived and flew,
And crept and ran,

And all the secret of my essence drew
Within a form that brought them all to view—

And lo, a Man !
And then my goal,

Beyond the clouds, beyond the sky,
In realms where none may change or die—
In angel form ; and then away
Beyond the bounds of night and day,
And Life and Death, unseen or seen,
Where all that is hath ever been,
As One and Whole.

(*Rumi* : Thadani's Translation.)

On the other hand, the formulation of the same view of evolution with far greater precision in Europe has led to the belief that " there now appears to be no scientific basis for the idea that the present rich complexity of human endowment will ever be materially exceeded." That is how the modern man's secret despair hides itself behind the screen of scientific terminology. Nietzsche, although he thought that the idea of evolution did not justify the belief that

man was unsurpassable, cannot be regarded as an exception in this respect. His enthusiasm for the future of man ended in the doctrine of eternal recurrence—perhaps the most hopeless idea of immortality ever formed by man. This eternal repetition is not eternal “becoming”; it is the same old idea of “being” masquerading as “becoming.”

Thus, wholly overshadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, *i. e.*, from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness. Absorbed in the “fact” that is to say, the optically present source of sensation, he is entirely cut off from the unplumbed depths of his own being. In the wake of his systematic materialism has at last come that paralysis of energy which Huxley apprehended and deplored. The condition of things in the East is no better. The technique of mediaeval mysticism by which religious life, in its higher manifestation, developed itself both in the East and in the West has now practically failed. And in the Muslim East it has, perhaps, done far greater havoc than anywhere else. Far from reintegrating the forces of the average man's inner life, and thus preparing him for participation in the march of history, it has taught him a false renunciation and made him perfectly contented with his ignorance and spiritual thralldom. No wonder then that the modern Muslim in Turkey, Egypt and Persia is led to seek fresh sources of energy in the creation of new loyalties, such as patriotism and

nationalism which Nietzsche described as "sickness and unreason," and "the strongest force against culture." Disappointed of a purely religious method of spiritual renewal which alone brings us into touch with the everlasting fountain of life and power by expanding our thought and emotion, the modern Muslim fondly hopes to unlock fresh sources of energy by narrowing down his thought and emotion. Modern atheistic socialism, which possesses all the fervour of a new religion, has a broader outlook ; but having received its philosophical basis from the Hegelians of the left wing, it rises in revolt against the very source which could have given it strength and purpose. Both nationalism and atheistic socialism, at least in the present state of human adjustments, must draw upon the psychological forces of hate, suspicion and resentment which tend to impoverish the soul of man and close up his hidden sources of spiritual energy. Neither the technique of mediaeval mysticism nor nationalism nor atheistic socialism can cure the ills of a despairing humanity. Surely the present moment is one of great crisis in the history of modern culture. The modern world stands in need of biological renewal. And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of

religious and political values.

As I have indicated before, religion as a deliberate enterprise to seize the ultimate principle of value and thereby to reintegrate the forces of one's own personality, is a fact which cannot be denied. The whole religious literature of the world, including the records of specialists' personal experiences, though perhaps expressed in the thought-forms of an out-of-date psychology, is a standing testimony to it. These experiences are perfectly natural, like our normal experiences. The evidence is that they possess a cognitive value for the recipient, and, what is much more important, a capacity to centralize the forces of the ego and thereby to endow him with a new personality. The view that such experiences are neurotic or mystical will not finally settle the question of their meaning or value. If an outlook beyond physics is possible, we must courageously face the possibility, even though it may disturb or tend to modify our normal ways of life and thought. The interests of truth require that we must abandon our present attitude. It does not matter in the least if the religious attitude is originally determined by some kind of physiological disorder. George Fox may be a neurotic ; but who can deny his purifying power in England's religious life of his day ? Muhammad, we are told, was a psycopath. Well, if a psycopath has the power to give a fresh direction to the course of human history, it is a point of the highest psychological interest to search his original experience which has turned slaves into leaders of men, and has inspired the conduct and shaped the career of whole races of mankind. Judging from the various types of activity that emanated from the movement initiated by the Prophet of Islam, his spiritual tension and the kind of behaviour which

issued from it, cannot be regarded as a response to a mere fantasy inside his brain. It is impossible to understand it except as a response to an objective situation generative of new enthusiasms, new organizations, new starting points. If we look at the matter from the standpoint of anthropology it appears that a psychopath is an important factor in the economy of humanity's social organization. His way is not to classify facts and discover causes : he thinks in terms of life and movement with a view to create new patterns of behaviour for mankind. No doubt he has his pitfalls and illusions just as the scientist who relies on sense-experience has his pitfalls and illusions. A careful study of his method, however, shows that he is not less alert than the scientist in the matter of eliminating the alloy of illusion from the experience.

The question for us outsiders is to find out an effective method of enquiry into the nature and significance of this extraordinary experience. The Arab historian Ibn Khaldun, who laid the foundations of modern scientific history, was the first to seriously approach this side of human psychology and reached what we now call the idea of the subliminal self. Later, Sir William Hamilton in England and Leibnitz in Germany, interested themselves in some of the more unknown phenomena of the mind. Jung, however, is probably right in thinking that the essential nature of religion is beyond the province of analytic psychology. In his discussion of the relation of analytic psychology to poetic art he tells us that the process of artistic *form* alone can be the object of psychology. The essential nature of art, according to him, cannot be the object of a psychological method of approach. "A similar distinction," says Jung, "must also be made in the realm of religion;

there also a psychological consideration is permissible only in respect of the emotional and symbolical phenomena of a religion, wherein the essential nature of religion is in no way involved, as indeed it cannot be. For were this possible, not religion alone, but art also could be treated as a mere sub-division of psychology." Yet Jung has violated his own principle more than once in his writings. The result of this procedure is that instead of giving us a real insight into the essential nature of religion and its meaning for human personality, our modern psychology has given us quite a plethora of new theories which proceed on a complete misunderstanding of the nature of religion as revealed in its higher manifestations, and carry us in an entirely hopeless direction. The implication of these theories, on the whole, is that religion does not relate the human ego to any objective reality beyond himself; it is merely a kind of well-meaning biological device calculated to build barriers of an ethical nature round human society in order to protect the social fabric against the otherwise unrestrainable instincts of the ego. That is why, according to this newer psychology, Christianity has already fulfilled its biological mission, and it is impossible for the modern man to understand its original significance. Jung concludes:—

"Most certainly we should still understand it, had our customs even a breath of ancient brutality, for we can hardly realise in this day the whirlwinds of the unchained libido which roared through the ancient Rome of the Cæsars. The civilized man of the present day seems very far removed from that. He has become merely neurotic. So for us the necessities which brought forth Christianity have actually been lost, since we no longer understand their meaning. We do not know against what it had to protect

us. For enlightened people the so-called religiousness has already approached very close to a neurosis. In the past two thousand years Christianity has done its work and has erected barriers of repression which protect us from the sight of our own sinfulness."

This is missing the whole point of higher religious life. Sexual self-restraint is only a preliminary stage in the ego's evolution. The ultimate purpose of religious life is to make this evolution move in a direction far more important to the destiny of the ego than the moral health of the social fabric which forms his present environment. The basic perception from which religious life moves forward is the present slender unity of the ego, his liability to dissolution, his amenability to re-formation and his capacity for an ampler freedom to create new situations in known and unknown environments. In view of this fundamental perception higher religious life fixes its gaze on experiences symbolic of those subtle movements of reality which seriously affect the destiny of the ego as a possibly permanent element in the constitution of reality. If we look at the matter from this point of view modern psychology has not yet touched even the outer fringe of religious life, and is still far from the richness and variety of what is called religious experience. In order to give you an idea of its richness and variety I quote here the substance of a passage from a great religious genius of the seventeenth century—Sheik Ahmad of Sarhand—whose fearless analytical criticism of contemporary Sufism resulted in the development of a new technique. All the various systems of Sufi technique in India came from Central Asia and Arabia; his is the only technique which crossed the Indian border and is still a living force in the Punjab,

Afghanistan and Asiatic Russia. I am afraid it is not possible for me to expound the real meaning of this passage in the language of modern psychology; for such language does not yet exist. Since, however, my object is simply to give you an idea of the infinite wealth of experience which the ego in his Divine quest has to sift and pass through, I do hope you will excuse me for the apparently outlandish terminology which possesses a real substance of meaning but which was formed under the inspiration of a religious psychology developed in the atmosphere of a different culture. Coming now to the passage. The experience of one Abdul Momin was described to the Sheikh as follows :—

“Heavens and Earth and God’s throne and Hell and Paradise have all ceased to exist for me. When I look round I find them nowhere. When I stand in the presence of somebody I see nobody before me; nay even my own being is lost to me. God is infinite. Nobody can encompass Him; and this is the extreme limit of spiritual experience. No saint has been able to go beyond this.”

On this the Sheikh replied :

“The experience which is described has its origin in the ever-varying life of the *qalb*; and it appears to me that the recipient of it has not yet passed even one-fourth of the innumerable ‘Stations’ of the ‘*Qalb*.’ The remaining three-fourths must be passed through in order to finish the experiences of this first ‘Station’ of spiritual life. Beyond this ‘Station’ there are other ‘Stations’ known as ‘*Ruh*,’ ‘*Sirr-i-Khafi*’ and ‘*Sirr-i-Akhfa*,’ each of these ‘Stations’ which together constitute what is technically called ‘*Alam-i-Amr*’ has its own characteristic states and experiences. After having passed through these ‘Stations’ the seeker of truth gradually receives the illuminations of ‘Divine Names’ and ‘Divine Attributes’ and finally the illuminations of the Divine Essence.”

Whatever may be the psychological ground of the distinctions made in this passage it gives us at least some idea of a whole universe of inner experience as seen by a great reformer of Islamic Sufism. According to him this "*Alam-i-Amr*," i.e., "the world of directive energy" must be passed through before one reaches that unique experience which symbolizes the purely objective. This is the reason why I say that modern psychology has not yet touched even the outer fringe of the subject. Personally I do not at all feel hopeful of the present state of things in either biology or psychology. Mere analytical criticism with some understanding of the organic conditions of the imagery in which religious life has sometimes manifested itself is not likely to carry us to the living roots of human personality. Assuming that sex-imagery has played a role in the history of religion, or that religion has furnished imaginative means of escape from, or adjustment to, an unpleasant reality, these ways of looking at the matter cannot, in the least, affect the ultimate aim of religious life, that is to say, the reconstruction of the finite ego by bringing him into contact with an eternal life-process, and thus giving him a metaphysical status of which we can have only a partial understanding in the half-choking atmosphere of our present environment. If, therefore, the science of psychology is ever likely to possess a real significance for the life of mankind it must develop an independent method calculated to discover a new technique better suited to the temper of our times. Perhaps a psychopath endowed with a great intellect—the combination is not an impossibility—may give us a clue to such a technique. In modern Europe Nietzsche whose life and activity form, at least to us Easterns,

an exceedingly interesting problem in religious psychology, was endowed with some sort of a constitutional equipment for such an undertaking. His mental history is not without a parallel in the history of Eastern Sufism. That a really "imperative" vision of the Divine in man did come to him cannot be denied. I call his vision "imperative" because it appears to have given him a kind of prophetic mentality which, by some kind of technique, aims at turning its visions into permanent life-forces. Yet Nietzsche was a failure; and his failure was mainly due to his intellectual progenitors such as Schopenhauer, Darwin and Lange whose influence completely blinded him to the real significance of his vision. Instead of looking for a spiritual rule which would develop the Divine even in a plebian and thus open up before him an infinite future Nietzsche was driven to seek the realization of his vision in such schemes as aristocratic radicalism. As I have said of him elsewhere :

"The 'I am' which he seeketh,

Lieth beyond philosophy, beyond knowledge.

The plant that groweth only from the invisible soil of the
heart of man,

Groweth not from a mere heap of clay !"

Thus failed a genius whose vision was solely determined by his internal forces, and remained unproductive for want of expert external guidance in his spiritual life. And the irony of fate is that this man, who appeared to his friends "as if he had come from a country where no man lived," was fully conscious of his great spiritual need. "I confront alone," he says, "an immense problem: it is as if I am lost in a forest, a primeval one. I need help. I need disciples: I need a *master*. It would be so

sweet to obey." And again—"why do I not find among the living men who see higher than I do and have to look down on me? Is it only that I have made a poor search? And I have so great a longing for such."

The truth is that the religious and the scientific process, though involving different methods, are identical in their final aim. Both aim at reaching the most real. In fact, religion, for reasons which I have mentioned before, is far more anxious to reach the ultimately real than science. And to both the way to pure objectivity lies through what may be called the purification of experience. In order to understand this we must make a distinction between experience as a natural fact, significant of the normally observable behaviour of reality, and experience as significant of the inner nature of reality. As a natural fact it is explained in the light of its antecedents, psychological and physiological; as significant of the inner nature of reality we shall have to apply criteria of a different kind to clarify its meaning. In the domain of science we try to understand its meaning in reference to the external *behaviour* of reality; in the domain of religion we take it as representative of some kind of reality and try to discover its meanings in reference mainly to the inner *nature* of that reality. The scientific and the religious processes are in a sense parallel to each other. Both are really descriptions of the same world with this difference only that in the scientific process the ego's standpoint is necessarily exclusive, whereas in the religious process the ego integrates its competing tendencies and develops a single inclusive attitude resulting in a kind of synthetic transfiguration of his experiences,

A careful study of the nature and purpose of these really complementary processes shows that both of them are directed to the purification of experience in their respective spheres. An illustration will make my meaning clear. Hume's criticism of our notion of cause must be considered as a chapter in the history of science rather than that of philosophy. True to the spirit of scientific empiricism we are not entitled to work with any concepts of a subjective nature. The point of Hume's criticism is to emancipate empirical science from the concept of force which, as he urges, has no foundation in sense-experience. This was the first attempt of the modern mind to purify the scientific process.

Einstein's mathematical view of the universe completes the process of purification started by Hume, and, true to the spirit of Hume's criticism, dispenses with the concept of force altogether. The passage I have quoted from the great Indian saint shows that the practical student of religious psychology has a similar purification in view. His sense of objectivity is as keen as that of the scientist in his own sphere of objectivity. He passes from experience to experience, not as a mere spectator, but as a critical sifter of experience who by the rules of a peculiar technique, suited to his sphere of enquiry, endeavours to eliminate all subjective elements, psychological or physiological, in the content of his experience with a view finally to reach what is absolutely objective. This final experience is the revelation of a new life-process—original, essential, spontaneous. The eternal secret of the ego is that the moment he reaches this final revelation he recognizes it as the ultimate root of his being without the slightest hesitation. Yet in the

experience itself there is no mystery. Nor is there anything emotional in it. Indeed with a view to secure a wholly non-emotional experience the technique of Islamic Sufism at least takes good care to forbid the use of music in worship, and to emphasize the necessity of daily congregational prayers in order to counteract the possible anti-social effects of solitary contemplation. Thus the experience reached is a perfectly natural experience and possesses a biological significance of the highest importance to the ego. It is the human ego rising higher than mere reflection, and mending its transiency by appropriating the eternal. The only danger to which the ego is exposed is this Divine quest is the possible relaxation of his activity caused by his enjoyment of and absorption in the experiences that precede the final experience. The history of Eastern Sufism shows that this is a real danger. This was the whole point of the reform movement initiated by the great Indian saint from whose writings I have already quoted a passage. And the reason is obvious. The ultimate aim of the ego is not to *see* something but to *be* something. It is in the ego's effort to *be* something that he discovers his final opportunity to sharpen his objectivity and acquire a more fundamental "I am" which finds evidence of its reality not in the Cartesian "I think" but in the Kantian "I can." The end of the ego's quest is not emancipation from the limitations of individuality ; it is, on the other hand, a more precise definition of it. The final act is not an intellectual act, but a vital act which deepens the whole being of the ego, and sharpens his will with the creative assurance that the world is, not something to be merely seen or known through concepts, but something to be made and re-made by continuous action.

It is a moment of supreme bliss and also a moment of the greatest trial for the ego :

زندہ یا مردہ یا جان بلب	از سہ شاہد کن شہادت را طلب
شاہد اول شعور خویشنی	خویش را دیدن بہ نور خویشنی
شاہد ثانی شعور دیگرے	خویش را بینی بہ نور دیگرے
شاہد ثالث شعور ذات حق	خویش را دیدن بہ نور ذات حق
پیش این نور از بمانی استوار	حی و قائم چون خدا خود را شمار
بر مقام خود رسیدن زندگی اسست	ذات را بے پردہ دیدن زندگی اسست
چہ سست معراج آرزوئے شاہدے	امتناعی رد بروئے شاہدے
شاہد عادل کہ بے تصدیق آرد	زندگی مارا چو گل را رنگ و بو
در حضورش کس نماند استوار	در بماند هست آرد کامل عیار
درہ ؟ از کف مدہ تا بے کہ هست	پختہ گیر اندر گرہ تا بے کہ هست
تاب خود را بر نژدہن خوشتر اسست	پیش خورشید آزمودن خوشتر اسست
پیکر فرسودہ را دیگر تراش	امتناع خویش کن 'موجودہ' باش

این چنین موجود محمودہ اسست و بس
در نہ نار زندگی ہرہ اسست و بس

"Art thou in the stage of " life," " death " or "death-in-life"?

"Invoke the aid of three witnesses to verify thy " Station."

"The first witness is thine own consciousness—

"See thyself, then, with thine own light.

"The second witness is the consciousness of another ego—

"See thyself, then, with the light of an ego other than thee.

"The third witness is God's consciousness—

"See thyself, then, with God's light.

"If thou standest unshaken in front of this light,

"Consider thyself as living and eternal as He !

"That man alone is real who dares —

"Dares to see God face to face !

"What is "Ascension" ? Only a search for a witness

"Who may finally confirm thy reality —

"A witness whose confirmation alone makes thee eternal.

"No one can stand unshaken in His Presence ;

"And he who can, verily, he is pure gold.

"Art thou a mere particle of dust ?

"Tighten the knot of thy ego ;

"And hold fast to thy tiny being !

"How glorious to burnish one's ego

"And to test its lustre in the presence of the Sun !

"Re-chisel, then, thine ancient frame ;

"And build up a new being.

"Such being is real being ;

"Or else thy ego is a mere ring of smoke !"

UNTOUCHABILITY AND HINDU SHASTRAS

(BY MAULANA MUHAMMAD ALI)

The question of untouchability in India has assumed an importance, before which every other Indian question is now dwindling into insignificance. But notwithstanding Mahatma Gandhi's resolve to fight untouchability unto death, the question defies solution. There is, on the one side, the revered Hindu leader for whom the whole of Hindu India has unbounded love and respect and whom it seems to be willing to follow into the very jaws of death, and there is, on the other, the sacred tie which binds Hinduism to its revealed scriptures and to its long and deep-rooted traditions. Sixty thousands have once followed the great leader into the jail and as many are again enclosed within the jail walls, but it is as yet difficult to say if the Hindu mind will transfer the allegiance which it owes to its revealed scriptures to a political leader, weak and frail after all. Whatever the result of the present discussion between Mahatma Gandhi and the orthodox Hindus as to the temple-entry question, there is not the least doubt that the great political struggle of the Indian people to win freedom will, under the new conditions, give place to an untouchability campaign. Already there are signs that Mahatma Gandhi is going to launch this

campaign so whole-heartedly that he will have to give up the idea of civil disobedience for some time at least, if not permanently. There was a time when the great leader made it definitely clear that he would either win freedom for India or die in the great political struggle which he was carrying on under the name of civil disobedience ; but the goal of freedom being as distant as ever, he is now ready to die if the untouchables are not admitted into temples.

A change in Mahatma Gandhi's attitude has already been observed by his own followers. He has been plainly told, as his own statement shows, that there was " much suppressed talk " among Congressmen that the agitation against untouchability set up by him meant a relaxation in the civil disobedience movement which had brought him and his co-workers within prison walls. Two campaigns could not be carried on at one and the same time ; and one of these shall undoubtedly have to be sacrificed to the other. Mahatma Gandhi does not face that question directly, and evades the issue, saying that for himself he has simply added another item to his programme but that others must make a choice between continuing civil disobedience or taking up untouchability work :

" It would be foolish, if not sinful, of me if I were not to use all talents given me whenever I have opportunity for their use. I have used all the talents I have for civil disobedience. I found I had also talents for the service of Harijans, which I could use and I am using them. In doing so I have abated nothing from my existing *dharma* or obligation. I have added the service of untouchables to it. I have, therefore, no question before me of making a choice. With those who are outside prison walls, the case I

know is different. Those who are civil resisters have to decide whether to continue civil disobedience or take up anti-untouchability work."

The position taken up by Mahatma Gandhi is hardly logical or clear. If he could add untouchability work to his present obligations, why could not others do the same; and if others must make a choice between civil resistance and untouchability work, why must not he? And anybody who reads his statement cannot but be convinced that the Mahatma has already made that choice by deciding to die for the untouchables. He will be as much bound by this decision when he is let free as he is now when in prison. And he will then be exactly in the position in which he places the civil resisters:

"But a civil resister may well feel a special call for doing untouchability work, if he or she may think that there is not disciplined resistance left in him or her, or the spirit of resistance is played out, or even there is no such thing as civil resistance and that all resistance is necessarily uncivil or incivil."

But even if Mahatma Gandhi puts his whole strength into the untouchability campaign as he put it erstwhile in the civil disobedience movement, there is no possibility of the solution of this knotty problem within sight. He may threaten to fast unto death on the purely religious issue of temple entry as he has already done on the political issue of joint or separate electorates, but though he came out successful in the political issue there is little likelihood of his scoring a success on the religious issue, as it affects the religious convictions of the vast majority of orthodox Hindus. He may be ready to throw the Shastras overboard if they are in conflict with common sense or principles of

justice and equity, but that is not the mentality of the orthodox Hindus. Sanatanist Sabhas in the length and breadth of the country have already made their position clear. They think that the entry of the untouchables into Hindu temples is against the Shastras and to bring it about by making a law to that effect is a direct interference in religion and a negation of the religious neutrality of the Government. The Viceroy has received numerous representations requesting him not to accord sanction to the temple entry bill, and in the latest telegrams, there has been suggested the possibility of the outbreak of "a religious war in the country."

The Mahatma thinks that he has one party of the orthodox in his favour. He has issued a statement according to which he had a discussion held between the two parties of the Sanatanists, and by this discussion he seems to have been convinced that the position he had adopted was quite in accordance with the Hindu Shastras. He was given to understand by the party in favour of temple entry that three classes of untouchables were mentioned in the Hindu Dharma Shastras:

(1) Persons classed as untouchables by birth, *i.e.*, progeny of the union of a Sudra with a Brahman woman.

(2) Persons guilty of any of the five heinous sins, and of certain practices condemned in Hinduism.

(3) Persons whilst they are in a polluted state.

This statement then goes on to argue that "there is nothing to show that any of the communities

now classed as untouchables come under the first category." The second class, the statement says, applies only to individuals, not to any community as a whole. And the third class of untouchability, we are told, "obtains amongst all classes whether regarded as untouchables or not." And further that "there is no warrant in the Shastras for considering tanners, Bhangis and others as permanent untouchables merely by reason of their occupation."

The line of argument adopted by these learned Pundits seems to be that though there are untouchables spoken of in the Shastras, yet they are not the same as those who are now treated as untouchables, and therefore there should be no bar against their entry into temples. It is difficult to understand how a man like the Mahatma could be misled by such an argument. Untouchables are spoken of in the Shastras, and seventy millions, or more untouchables are to be met with in India, who are treated by the orthodox Hindus just as the Shastras require, but the learned Pundits who advised Mahatma Gandhi were not willing to class them as untouchables simply because there was no proof that they were the untouchables referred to in the Shastras!

Mahatma Gandhi has, I think, made a grievous mistake in placing the question of temple entry in the forefront in his untouchability campaign. It also appears to me that he has not made a thorough study of the Shastras before making temple entry a grave issue on which hangs the question of his own life or death. It cannot be denied that he has long been thinking of the removal of untouchability, but he has never given this question the serious consideration which it deserved, as his attention was wholly devoted to the

political struggle which he has been leading. And now that the Premier's Award brought the untouchability issue all of a sudden before him, while he was in prison, he thought that temple entry was the sole remedy and that he could force it upon the orthodox Hindus by what he calls *tapassia* (penance) but what really is a threat to commit suicide. The orthodox Hindus, however, are not willing to be coerced to give up their religious principles in such off-hand manner.

Turning to the pages of the Hindu sacred scriptures, we find that the orthodox position is very strong. The points at issue are whether according to the Hindu Shastras untouchability by birth does or does not exist, and if it does exist whether it can be done away with by clean living or by the performance of appropriate purification ceremonies. The Pundits whom Mahatma Gandhi quotes seem to hold that according to the Shastras there is only one class of untouchables by birth, *viz.*, the progeny of the union of a Sudra with a Brahman woman, and that even their untouchability can be removed by "clean living" or by initiation into the *Shiva* or *Vaishnava* worship. Both these positions are untenable according to the Shastras. If the progeny of the union of a Sudra with a Brahman woman is untouchable by birth, it is because the Sudra himself is untouchable. In fact, he is so impure that his union with a Brahman woman defiles the offspring and makes it untouchable. The father's caste is the deciding factor. As Manu has it:

"Certainly the sons begotten by Aryans on non-Aryan women become possessed of the privileges (of instituting Paka-Yajna, etc., *i. e.*, they become

Aryans), while sons begotten by non-Aryans on Aryan women become non-Aryans." (Manu 10:67.) The impurity or vileness of the offspring may be greater on account of the unlawful union but still it is due to the Sudra father, and what Mahatma Gandhi and the learned Pundits whom he has quoted have ignored, is the position given to the Sudra by the Hindu scriptures.

According to the basic principles of Hindu religion, the Indian population is divided into four castes, Brahmana, Kshatria, Vaisya and Sudra, the first three being called Dwij or twice-born, which honour is not granted to the Sudra. The second birth evidently refers to their spiritual birth or their purification, which is effected by the rite of initiation with the thread. The sacred thread plays a very important part in the Hindu religion, and the Sudra is prohibited from wearing the thread. As Manu says :

"A Sudra commits no sin by eating the prohibited articles of fare, he can not be initiated with the thread, he is not privileged to institute Vedic sacrifices, he is precluded from doing the *Paka-Yajnas*." (10:126.)

It is only for the twice-born that the rite of initiation with the thread is prescribed, and certain age limits are given in their case, 16 years in the case of a Brahmana, 22 years in the case of a Kshatriya, and 24 years in the case of a Vaisya. (2:38.) And if these age-limits are passed without initiation with the thread, even these twice-born ones "become *vratyas* (of broken vows) and are degraded from the society of the Aryans" (2:39), so much so that "a Brahmana, even in the times of distress, must not hold any connection with these *Vratyas*." (2:40.)

Even if a high-caste man not initiated with the sacred thread is so degraded that he is cut off from society, it is evident that the Sudra who is prohibited from wearing the thread cannot mix with those who wear the thread, and must be looked upon as an out-caste or untouchable.

In addition to this, the *Paka-yajnas* or the rites of purification are also meant simply for the high-caste Hindus, and the Sudra is precluded from their sphere. Thus Manu says :

“ With the auspicious Vedic rites, the purification of the bodies of twice-born ones shall be effected. . . . By means of the Vedic rites of consecration of the womb, post-natal purification, tensure, and initiation with the thread, the sin of the twice-born ones, pertaining to the seed and womb of their parents, is absolved.” (2 : 26, 27.)

Nor has a Sudra any access to the sacred scriptures of the Hindu religion. He cannot study the Vedas, for whereas study of the Vedas is mentioned as one of the important duties of each one of the three high castes (see 1 : 88, 89, 90), the Sudra's duty is mentioned in the following words : “ Only one work did the Lord ordain for Sudras, *viz.*, to ungrudgingly serve the three above-said social orders.” (1 : 91.) And again, in 10 : 1 we are told that only the members of the three twice-born orders can study the Vedas. Nay, the Sudra is not entitled to any religious instruction at all :

“ He (the Brahmana) must not give any worldly advice, or the leaving of his food or the residue of the fire-offering to a Sudra ; let him not give

religious instruction to a Sudra, nor grant him sanction to practise a vow.

“The Brahmana who gives religious instruction to a Sudra or who advises him to practise a religious vow is drowned with that Sudra in the hell of *Asamvritam*.” (4: 80, 81).

Such is the religious status of the Sudra as given in Manu. He cannot wear the sacred thread which is a symbol of purification and remains therefore in a state of impurity his whole life; he cannot perform any Vedic rite or sacrifice; he cannot read the Vedas and he cannot receive any religious instruction. Thus religiously the Sudra is an out-caste, an untouchable. He is so impure that if he touches the corpse of a Brahmana, the corpse is so defiled that the spirit does not ascend to heaven. (5:104.)

We will now proceed to find out if the Sudra was socially in a better position. In the first place we are told that the very name of a Sudra shall be associated with vileness:

“The name of a Brahmana shall be a term of blissful import, that of a Kshatriya shall be one denoting strength, that of a Vaisya shall be one connected with a term denoting wealth, and the name of a Sudra shall be a term implying vileness.” (2:31.) In fact, the Sudra is a born slave, and he has been created only to serve the high caste; Hindus according to the *Shastras*:

“A Sudra, whether a slave purchased or otherwise must be employed in service, inasmuch as it is for serving the Brahmana that he has been created by

the self-begotten one."

"Even set at liberty by his master, a Sudra cannot be liberated from service; service is his vocation by nature; who shall emancipate him from that?" (8:413, 414.)

"Serving the Brahmanas forms the *summum bonum* of a Sudra's life; whatever else he does is futile." (10:123).

He is further prohibited from accumulating any wealth: "A Sudra, even capable of earning money must not accumulate wealth, lest in pride of his riches he might oppress a Brahmana." (10:129.)

There are many other injunctions in Manu which show that the Sudra is not only treated as a slave but also as a very vile person who may be subjected to any kind of tyranny in the name of religion. One or two examples would be sufficient:

"If a Sudra uses any offensive language to a member of the twice-born caste, his tongue shall be clipped off, inasmuch as he has originated from a vile place.

"If a Sudra abuses a member of the twice-born order by mentioning his name and caste, a burning tong to the length of ten fingers shall be inserted into his mouth.

"If a Sudra insolently gives any religious or moral advice to a Brahmana, the king shall cause hot oil to be poured into his mouth and ears." (1:270, 271, 272.)

"For having sexually visited a woman of any

twice-born caste, whether protected or unprotected by her husband, a Sudra shall be punished with the mutilation of his reproductive organ and confiscation of all his goods and estates in the first named instance, and in the last named case, he shall pay the penalty with his life." (8:374.)

A Sudra cannot sit on the same seat with a man of superior caste. "If a vile person attempts to sit on the same seat or cushion with a man of superior caste, the king shall punish him by branding his waist and exiling him from the country, or by lopping off his hips." (8:281.)

Besides the Sudras, there are hybrid castes which are also treated like Sudras as untouchables and certain professions are set apart for them. "*Sutas* shall live by working as charioteers"; "*Nishadas* by killing fishes"; "*Ayagavas* by doing carpentry"; "*Nudas* and *Andharas* by killing wild beasts"; "curing of leather is the profession of *Dhigvanas* and drum-beating that of *Venas*"; "*Chandalas* and *Svapachas* (lit., dog-eaters) shall live at the outskirts of villages and shall use no utensils, dogs and asses being their only wealth"; "*Chandalas* shall wear the apparels of corpses, eat out of broken pots"; "one while doing a religious rite must not see or speak to them." (10:47—54.)

All these quotations from *Manu* show only too clearly that the Sudras are treated as untouchables, religiously as well as socially. Their case no doubt is one of excessive hardship and excites sympathy in every human breast, but in justice to Hinduism we must also consider the circumstances in which the Sudras were reduced to this pitiable position of

untouchability. From historical evidence it appears that originally it was simply a race question for which religious sanction came later on. The Aryans were a conquering race that came from Central Asia, and wrested the peninsula from the aborigines of India. The conquered races took shelter in mountains and jungles and those that fell into the hands of the conquerors were reduced to slavery. When the conquerors settled down and peace was restored in the country, the old animosity and race-hatred still lingered on, and was ultimately made permanent by religious sanction. Perhaps the fear that the conquered races might raise their heads again and turn out the conquerors from their adopted home necessitated severe measures of subjugation. It may appear inhuman to-day but the world conditions then were not what they are to-day. It was a very usual thing for the conquerors to reduce the conquered to slavery, and sometimes even to wipe them off the face of the earth. The standards of justice and injustice, of fair dealing and cruelty, have not always been the same.

It would thus appear that the difference between the twice-born, the high-caste Hindus, and the Sudra is one of race. The twice-born are the Aryas, and the Sudras are the non-Aryas who inhabited this country before the Aryas came. Sir Monier Williams writing under the word *Arya* is his Sanskrit-English Dictionary says: "Name of the race which immigrated from Central Asia into Aryavarta (opposed to *an-Arya*, *dasyu*, *dasa*); in later times name of the first three castes (opposed to *Sudra*)." Thus the *dasyu* and the *Sudra* are one and the same, being *an-Aryas* or non-Aryans. In the Vedas both words are used, more often the *dasyu*, as opposed to *Arya*, but a

similar use of the word Sudra is also met with: "Make me dear to everyone, to Sudra and the Aryan man" (Atharva, 19:62). This shows clearly that the Sudra is not an Arya. *Dāsa* means a slave, and the name *dasa* or *dasyu* was evidently applied to the conquered people as they had been reduced to slavery.

It may be that the non-Aryan races that professed originally some other religion, whether idol-worship or some form of Animism, sought to mix themselves up with the conquerors by getting through the door of religion, and the Brahmans had therefore to shut that door in their face, prohibiting them to study the Vedas or receive any religious instruction. The Sudra could have the spiritual benefits of Hinduism thrown away to him from a distance just like "the leavings of a Brahmana's food." He could not be initiated into the religion of the Arya by means of a sacred thread, the only means of taking a man into the fold of Hinduism; he could not perform any of the Vedic rites which were supposed to purify a man, and therefore he remained in a state of defilement the whole of his life, and everything that came in contact with him was also defiled, except of course wealth which he should earn for the Brahmana. And the natural development of this idea was that the very ground on which he stood, and the very air in which he breathed, were defiled, so that no Sudra could have access to a public well or to a public tank of water or to a public place of worship or to any place of public gathering, and sometimes even to a public road. His very name is associated with *vileness* according to the plain teachings of the Shastras, and he is looked upon as an embodiment of impurity, and the meanest professions are set apart for him.

To any one who knows these conditions, it is simply unintelligible how this complicated question can be solved by Mahatma Gandhi's threat to fast and die for the untouchables. Let him die by working hard for the amelioration of their condition if die he must. Even the orthodox are not averse to the adoption of measures for the general upliftment of the untouchables. It would be good for the Mahatma himself and good for the cause which he has before him, if he has the support of all sections of people behind him. In forcing an issue on the temple-entry question, Mahatma Gandhi has made not only the grave mistake of splitting the Hindu community into two sections but what is graver still, of bringing his reform measures directly into clash with the sacred scriptures of the Hindu religion. The right course to fight with untouchability would have been to work for the uplift of these classes first and to bring them on to a level of social equality with the high caste Hindus which is their real need. The opening of the doors of the temples to them is a cheap method no doubt, but it is not in the least effective in freeing the millions who have been kept in a state of slavery for thousands of years.

THE GREY WOLF OF TURKEY

(BY ANGUS QUELL)

I was sitting in the faded lounge of the Pera Palace Hotel in Constantinople. Suddenly two Turkish officers clicked their heels in German fashion before me.

"You are the Englishman, Angus Quell?"

I nodded.

"You have this morning landed here from Smyrna?"

"Yes."

"And you are staying here fourteen days?"

"You know all about me," I smiled. But the two Turkish officers did not smile.

"It will be necessary for you to report each day at Police headquarters. Failure to do so means that your *laissez-passer* will be cancelled."

I began to protest.

"But by whose orders—?"

"By the order of Mustapha Kemal Pasha, Dictator of Turkey."

And, clicking their heels, the two officers departed.

Such was my introduction to Turkey not very long ago. I duly reported every day at Police headquarters. I had to. To-day the English are not very popular in this country. They believe that we have consistently supported the Greeks against them.

But that incident in Constantinople was also the first revelation I had of the complete control of modern

Turkey by one man—Mustapha Kemal. During the next few days I spent in the streets I observed that all Turks were wearing bowler hats or caps.

"Where are the fezes?" I asked.

"They are not allowed to be worn," a Turk told me. "The penalty is death."

"Who ordered this?"

"Mustapha Kemal."

I was astonished to find Turkish women walking about unveiled?

"Why are the women unveiled?" I asked.

"Mustapha Kemal has decreed it," I was told.

I wanted to see the famous dance of the Dancing Dervishes. My guide looked over his shoulder alarmed. "The dance is no longer allowed. Mustapha Kemal has ordered on penalty of death that all religious dances should cease."

Everywhere I went the shop windows displayed photographs of a man with fair hair and piercing blue eyes. Handsome, but cruel. The mouth was straight in grim fashion.

"Who is this man?"

"Mustapha Kemal—the Gazi."

He is perhaps the most amazing dictator in these times of dictatorship. Cruel and merciless he stamps out revolt in a bloodthirsty manner more reminiscent of such old world conquerors as Jenghis Khan or Tamerlane. Prisoners appeal in vain to him. Death is the certain remover.

Not very long ago there came before him for signature the death warrant of his greatest friend. This man had fought with him in the long years when Kemal Pasha was trying desperately to establish himself against the Sultan. They had been fugitives together. But without a tremor Kemal Pasha the dictator took his cigarette from his mouth and signed

the death warrant of his friend as casually as if it had been an invitation to a dance. Remorseless.

How did this man born of peasant stock in Salonika come to be the all powerful ruler of Turkey? He began his career as a cadet in a military school. Very soon he was a member of the military secret societies which flourished under the rule of that famous Sultan, Abdul Hamid.

But even Mustapha Kemal's fellow conspirators hated the man with the tight lips, the blue, scornful eyes, and the ready sneer for all their projects. When he spoke it was like acid dripping on steel. It bit deeply. And when the authorities found this revolutionary young officer too dangerous, and banished him as military attache in Bulgaria, the other conspirators breathed more freely.

Away from his beloved Turkey, Mustapha Kemal ate his heart out with bitterness. He plunged wildly into drinking orgies. He had wanted to be a great man, and failed. When the Great War broke out and he was recalled to Turkey, it was with a body wrecked with illness and dissipation that he appeared in Constantinople.

But he was soon on the verge of a great triumph. He was in charge of a division against the English in the Gallipoli campaign. Although he sneered openly at the German commander, Liman von Sanders, the German had to recognise the military brilliance of this extraordinary Turk.

With his soldiers in the trenches, sleeping and eating and drinking with them, Mustapha Kemal was a different man. He threw off his illness. He led his men in wild, fierce charges against the English troops.

He seemed to bear a charmed life. Snipers fired at him, shells from the warships burst in his vicinity and airmen swooped down upon his headquarters,

But with the inevitable cigarette between his lips and a cup of coffee in his hand Mustapha Kemal sneered at danger and the enemy.

He won through. The English evacuated Gallipoli. When he returned to Constantinople he was a popular hero.

But popular heroes are dangerous in Turkey. The authorities quickly transferred him to the Syrian front where the Turks were reeling against the hammer blows of the English Army under General Allenby.

Once again like a madman Mustapha Kemal flung himself into the battle. He raged and shot at deserters, he withdrew his army to a point in the mountains where all the combined attacks of French and British could not dislodge him. And when the Armistice was signed, and the British wanted to occupy Alexandretta, it was Mustapha Kemal who opened fire and dared the enemy to advance further.

A hero again, and more than ever dangerous. The Turks in power in Constantinople wanted to be rid of him. They sent him on absurd military missions. They tried to shelve him. And when he was shelved, Mustapha Kemal once again plunged into wild dissipations and gambling.

But his lucky star was in the ascendant again when the Greeks invaded Turkey. He was called upon to use his military genius and drive them out. He did, up to the Mediterranean. A conqueror, he stood on the hills above Smyrna watching the town blaze. The Greeks had set it on fire before evacuating. And not a mile away men on the huge British battleship, "Queen Elizabeth" stood watching this birth of a new Turkey.

It was in the house of a merchant on the hills

above Smyrna at this time that Mustapha Kemal had his first real love affair. He was madly in love with the daughter of the merchant, and she with him. Her name was Latifa, and she was young enough to be Mustapha Kemal's daughter.

But Kemal had sworn not to marry till his work for Turkey was done, and Latifa would have him on no other terms. So he went away. Months later he suddenly appeared before her again. "I am taking you out to marry you," he said. "Be ready in half an hour."

And the next day Turkey realised that the Dictator had taken a wife.

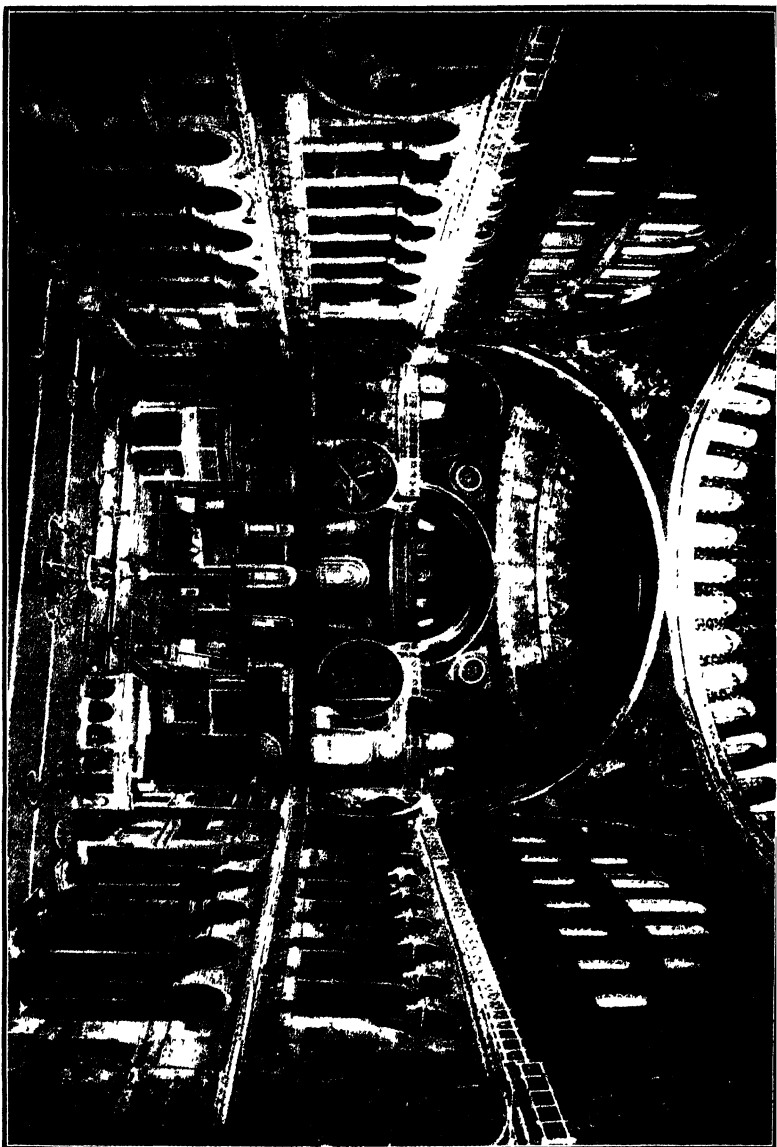
This story, as well as the long-drawn political fight of Mustafa Kemal for power, is told brilliantly in "Grey Wolf" by H. V. Armstrong (Barker). How he eventually divorced this woman, how another woman killed herself in a lane near his house in Angora, and how this merciless man eventually drove the last of the Caliphs out of Turkey is related in this remarkable story.

And what of Turkey's Dictator to-day? He is fifty-one. Mr. Armstrong sums up his career as follows :—

"With the mind of an Emperor he lives in brutal royalty in a suburban villa in the poor village of Chan Kaya: a primitive chieftain in a morning coat with a piece of chalk and a blackboard for his weapons.

"A lone man without family, without friends, he has made the people of Turkey the heirs to his private possessions, to his power.

"He is Dictator in order that it may be impossible ever again that there should be in Turkey a Dictator."—*Pearson's Weekly*.



Interior of the Mosque, St. Sophia, Constantinople.



Baron Omar in Arab dress



Baron Omar Rolf Ehrenfels, Muslim Peer of Austria
now on a visit to India.

SYMBOLISM IN ISLAM

(BY BARON OMAR ROLF EHRENFELS)

Translated by Baroness L. Alicia L. Roessler

I

Science and Intuition.

The materialistic science of nature of the last century denies the existence of mental or divine life. Mankind believed only in those facts which they could see or feel either through dissection or through the magnifier. In those days all religious doctrines were considered as a childish belief already overcome—*i.e.*, the existence of a soul only temporarily united with the human body, spiritual beings ordained for men's help (angels) or even a pure, divine principle dwelling in the inmost centre of every thing in this world (Allah).

But the great war proved the truth so long restrained, that there exists a great deal of good and evil, which we can not see, hear or feel. The practical life has been guided by the power of hate, falsehood and calumny, but also by love, sacrifice and non-violence.

At the same time the science of nature too discovered a great number of rays and waves hitherto unknown, flowing through the human body. They cause sound, light and heat, they can be used for medical purposes as a remedy. They also destroy the

human body, if they are put in connexion with instruments susceptible to such rays. The existence of a great deal of efficient though invisible forces in the material world has become a matter of fact to humanity since the wireless has been discovered.

But modern science has to admit also quite different powers from those mentioned above. Coming from the mental world, invisible too, their existence is incontestable. The psychological phenomenon of the so called "Gestalts-Qualität", *i.e.*, quality of form leads to a uniform creation principle—a fact which has been explained by my father, Dr. Christian Ehrenfels, Professor of Philosophy in Prague in his book "Kosmogonie" by Eugen Diederichs, Jena. His scientific research results in the unique, indivisible conception of God, which is opposed to the chaotic forces of cosmos.

The founder of the entire modern Psycho-Analysis, Siegmund Freud in Vienna states the following facts. Our mental life is influenced by various forces, rarely perceived but intelligible by symbolism. A further explanation is given by Freud's scholar Professor C. G. Jung in Zurich in his preface to the book "Das Geheimniss der golden Blute" (by Dornverlag in Munich) he says that the most efficient forces, which form our mental life, often remain unknown or "sub-conscious" to the control of logical thinking. They are not comprehensible through intellectual abstractions. They are directly transmitted by the way of symbols, that is the figurative explanation.

Consequently the exploration of modern European science proved the impossibility of understanding spiritual fundamental powers through intellectual

exploration only. The gift of intuition will be also necessary to discover the origin of life.

People, highly gifted to develop intuitive understanding of spiritual coherences are called prophets or messengers of God. Guided by Allah they were able to understand much clearer the coherences of the world's doing. Logical thinking, accessible to every reasonable man would not be sufficient to perceive those final coherences. On the contrary man's intuition is required. Therefore God's prophets chiefly made use of the symbolic language applying not only to our intellect, but also to our feeling. True symbolical language is not opposed to logical thinking, naturally as long as it is not adulterated by successors of the messengers of God. Nevertheless the symbolic language can explain matters, which could not be observed by intellect and logical reflexion only.

II

Two Categories of Symbols and their Mixture.

I have called religious symbols pictures of realities. These symbols are therefore words of a language which informs about mental actualities. This is the first category of religious symbols. It gives information about things, which can hardly be explained in the language of intellectual reflection. They influence our common life, nevertheless they can not be entirely observed by sense or intellect.

Religious symbols do not always apply to human perceptivity. A second category of these exercises an active influence on the human body. They effect our soul through a direct change of our psychical body. Our intellect is not absolutely informed of these

events. I call this category of religious symbols the "active influential symbols".

Two concrete examples out of our religion will help to characterize the two categories of religious symbols.

The image of Hell and Paradise in the Holy Quran gives a good example of the informative symbolism. There is first of all the doctrine of the continuance of the human soul after death. Further on we learn, that those who still are attached to earthly life and transitoriness will get purged by a power which can not but be expressed by the image of fire. The image of paradise again causes another picture. Those who could attain inward assimilation with the divine principle will be guided after death by benevolent powers. The nature of those beneficial powers is passive yet pure, as it is never to be found hereabout. They enclose elements of the woman's soul without facing the material world by the law of bearing. No symbol can illustrate those supernatural entities in a better way than the image of the Virgins of Paradise (Hur).

Thus we see that those informative symbols form realities not drawn from human experience and intellect. Cosmos will be understood in a better way if the Holy Quran is correctly read and explained. An example of the second category, the active influential symbol, is given by a faithful Muslim who does not understand Arabic. By reading the Holy Quran in original language, nothing is unveiled to his intellect thereby. But the rhythm and the number of vowels he is reading in the right intonation will exercise an influence upon his soul. It is almost certain that

every delicate feeling soul will be subordinated to this influence like certain photographic plates, affected by X-rays. Materialistic thinking would consider those observations as auto-suggestion or self-deception. But it is unscientific to put aside a fact, proved and experienced over again by various witnesses and to reject it with the semi-explanation of self-deception. The beneficent effect of magical words I just mentioned, is not necessarily revealed to intellect. On the contrary it is limited to emotional feeling but without losing reality. To make it quite clear I shall set another two examples. The report of Muhammad's ascension (peace be upon him !) from the rock of the present Omar-Mosque in Jerusalem informs about the mental fact as follows. Mankind would be able to enter consciously into relation with supernatural realities even in lifetime. Many conditions would be necessary to achieve it. This done, men will be guided by supernatural mental powers. This figurative representation of supernatural facts can give full explanation and good advice to everybody. But the necessary inward previous conditions can not be created of course only by understanding this symbol. Men must acquire them first. The report of Muhammad's ascension (peace be with him!) is an example of informative religious symbolism.

The ablution before prayer will illustrate the active influential symbolism. Certain movements, attitudes and treatments of the face, hands and feet affect physical strength. This preparation, washing and consequent quietening of the nervous system is absolut essential to practise successfully any exercise of concentration or meditation. The

centres of nerves on the forehead, hands and feet are particularly sensible. Modern medicine and scientific *chiromanthie* have proved it. This part of the body has to be cleaned in the Islamic way. Its sensibility will be quietened thereby and harmony is given with the centre of our consciousness. If this be omitted, physical influence would effect them and consequently interrupt the calm of our meditation or prayer. The ceremony of ablution and its corresponding thoughts and words prepares, influences and alters the centres of the nerves of human body for the mental exertion of prayer. This beneficial influence will work as automatically as a power of nature. The impulses of soul obey necessary laws even if men ignore them. Many Muslims exist who consider the ceremony of ablution as a necessary act of cleanliness only. It is however a mental preparation and could not be better accomplished by the most modern psychologists. There we have an example of active influential symbolism. This kind of symbolism is no help for conscious understanding but for the unconscious mental condition of men.

Both categories of religious symbols offer great help to seekers. But they may cause ignorance and mischief if they get mixed or confounded. For example the so-called "holy communion" of the Roman Catholic. The interpretation of a spiritual truth is given through a parable *i. e.* through informative symbolism. The Holy Prophet Jesus (peace be upon him) forms a parable in order to show his disciples how the nature of God penetrates and permeates every man's soul, yet remains unchangeable and indivisible. He breaks a piece of bread and divides it among his disciples. This figurative parable or symbol gives a good

example of an informative, figurative symbol. In the same way as the one and unique nature of Allah could become revealed in every man's own soul, the single loaf of bread will find its way to everybody who takes a piece of it.

This mental reality, thus expressed, gives evidence of the nature of Allah as well as of the human soul. The same fact is stated through the ninety-nine names of God in Islam. Allah is the unique primeval power. Allah begets not, nor is He begotten. He is unique and will always remain one. Calling Him by ninety-nine names means that His united, unique being is able to reveal itself to every single man in that form, which is comprehensible to him. We then notice, that the holy communion of the Roman Catholic leads back to a real parable of a genuine prophet. It could give a great deal of understanding and wisdom to mankind. But error, confusion and perhaps ill will of few despotic leaders of the Catholic church have distorted and altered the original facts in course of time. The informative and metaphorical parable of the prophet Jesus (peace be with him!) was erroneously confounded with the other category of symbols, that is the active figurative symbol. The dogma of the Catholic church now declares, that a piece of bread and a drop of wine given to man at the holy communion is not a parable for the omni-presence of God's spiritual power; it rather declares the miraculous presence of God Himself in the holy communion. Thus every genuine and not only feigning Catholic believes that in every one of those thousand places of the Continent whenever a Catholic communion is celebrated this incredible and supernatural miracle is taking place.

He believes in the transformation of a piece of bread into the body of Jesus and the wine into his blood.

It is more or less impossible to convince a faithful Catholic of the absurdity and even blasphemous presumption of such an apprehension. He most certainly will answer, that he was sure to feel the mental elevation during the "holy communion." Nobody would be able to replace the reality of this mental experience by intellectual arguments.

As a matter of fact his mental experience is not a mere fancy. Besides the informative, metaphorical symbol, taken for an active one, by the Catholics, active symbols are also put in the rites and customs of the Catholic communion. These symbols affect, as above mentioned, man's soul with automatical certainty like the physical influence of certain rays on photographic plates. They still work even if men do not give themselves a proper account of their significance. In this case the active figurative symbols consist in the movement of hand and the ancient formation of Latin words. They actually spring from religious genius. They have a similiar psychophysical influence on the human soul as the movements of the body and the Arabic words at the Muslim prayers, though dimmed on account of the misunderstanding in connexion with them. True Catholics feel this real effect. But unfortunately the beneficent blessing is connected with a disastrous confusion. According to them this blessing comes not from the exercise of meditation, the important postures and the help of the holy words, which radiate the soul. Thus it happens that a non-priest's prayer in Christianity is mostly practised as a dull Sunday duty. On the other hand the Catholic feels rightly to be

subject to a real blessing at the "holy communion." As to its explanation he believes in the miracle of Christ's incarnation into a piece of bread and a drop of wine. This again hinders him from understanding the holy and genuine doctrine of Jesus (peace be with him!) who gave the parable of the bread in order to meet his disciples' understanding. Finally he will even take as true the very opposite of what Jesus (peace be with him!) has taught. He will believe, that the divine spirit can only permeate man's soul through blind faith in a wonder, but not, as it is in truth, by means of meditation and concentration. Moreover this miracle can be done by a member of the priestly class alone. Naturally they are exercising unjustly their authority thereby.

Unfortunately it would make too long a list to set further examples of similar tragic, but significant misunderstandings. Everybody who is interested in this problem will be able to explain the nature and development of similar sad mistakes. He only needs logical thinking and the gift to quiet his mental powers and consequently to feel profound connections in his own inward silence of soul.

Islam offers a great deal of examples of both categories of symbols. We find metaphorical, *i.e.*, informative symbols of the first category as well as active influential ones of the second category. It is the same with other religions, except with the High church, Calvinism and Protestantism. These religions are devoid of active influential symbols.

In Islam both categories differ distinctly from each other. Wherever they bear religious character,

they are free from mistakes and misunderstandings. The description and interpretation of the most important religious symbols alone, would require a volume. In this short paper, I can only refer to a few particular characteristic symbols out of both categories.

1. Category:—Informative Symbols in Islam

Most of the parables and similes of the Holy Quran belong to this group. We have seen before, that the report of our Holy Prophets ascension (peace be on him !) represents a particular event and at the same time shows a possibility of the human soul. That is the faculty to become connected with spiritual powers in this very life.

I also mentioned the symbolic significance of the fire in Hell and the Virgins in Paradise (Hur). These are purifying, perfecting mental powers described with impressive vivacity in the two parables of the fire and the Virgins of Paradise.

The report of seven heavens in the Holy Quran signifies the organisation of the metaphysical world. We must not believe that after death all spiritual facts including our life will be nothing but Hell or Heaven. We may rather expect a long evolution to the highest degrees of spiritual perfection. This truth is indicated in the image of those seven heavens, mentioned in the Holy Quran.

We also find the reports of the angels, indicating the same hierarchical order of the spiritual powers.

It is impossible to give an exhaustive enumera-

tion of the informative symbols in the Holy Quran, not always easily intelligible. I refer to the remarkable Quran commentaries of the past, particularly Al-Ghazali and Djelal-ed-Din Rumi. Recently a remarkable book has been written, called "Introduction to the Holy Quran " by the late Khwaja Kamal-ud-Din. It quotes several verses of the Quran, giving their intellectual interpretation.

I only want to mention one informative symbol out of the Holy Quran because it particularly meets modern thinking.

In the description of the lower spheres of Heaven we find the figure of an enormous radiant cock, to a certain extent the model and father of all earthly cocks. It is also a proto-type of all awakening and morning pleasure which we feel. All things and living beings of the world are imperfect copies of their eternal proto-types or "Arch-types". We only have a *presentiment* of this fact. We again feel its existence in the deepest depth of our soul. (*vide* Professor C. G. Jung). It is the reminder of the divine and radiant home from where we come. Plato's "idea " interprets this eternal truth. My father, Professor Ehrenfels perceived that a melody is more than the mere sum of its notes or elements. This discovery made him suppose a fundamental power in all things. He called it the " Gestalts-Qualität " or the quality of forms.

Genuine artists have a *presentiment* of these proto-types or "Arche-types" or quality of forms of these things they describe or imitate. That is the reason why their descriptions or imitations impress far

more than the things themselves. Therefore we are touched by artistic ornamental models of Islamic architecture and carpet weaving more, than the representations of plants, animals or men could ever do. Because the original nature of things is far better depicted in those magic ornaments than in any organic form. We must have this fact in view in order to understand why the words of the Holy Quran keep their celebrated poetic power besides their informative symbolism. Thus we find an explanation for the amazing fact, that the Holy Quran contains many perceptions, quite strange to the intellectual level of mankind of that time. For example the history of evolution of the world and its living beings. Charles Darwin has investigated by the way of natural sciences what the Holy Quran has perceived through revelation and direct contemplation of the proto-type (*i.e.*, "Arch-type" or quality of forms.)

To conclude, the informative symbolism in Islam, gives evidence only about the Hereafter and the construction of our soul. It never presumes any belief in allegorical miracles opposed to the law of nature. This is never claimed.

2nd Category: The Active Influential Symbols

To make this group intelligible no illogical belief in miracles will be presumed but knowledge of nature and soul, unknown to natural sciences and psychology of Europe during the last centuries. The knowledge of this legality of nature and souls has been partly lost or never known in Europe. The last development of our Sciences throws light on many things in Islam, hitherto unintelligible to Europeans.

There is the washing before prayer, already mentioned. Since modern science has discovered electric and para-electric rays on certain parts of the human body, their treatment before mental meditation is no more a matter of mere form. It is rather a reasonable consideration of facts, previously unknown.

The proscribed prayer movements put the whole body into a harmonious, rhythmical vibration as well as in a passive yet animated rest. Modern psychoanalysts are trying hard to obtain this state with their patients as a remedy.

In Muslim prayers we are precisely instructed how to use our right and left limbs. This too is not a mere formality since we know that the right and left parts of the human body are to qualify differently; not only because of their physical structure but of the various psycho-physical radiation.

As for using the floor instead of chairs and seats, during our prayer, our mental disposition can only get favourably impressed. We become thus deeply connected with the radiations of the earth and the fundament of life more than in forcing ourselves into the artificial attitude on narrow seats. This bodily as well as mental attitude of hypocrisy would result quite involuntarily in an arrogant affected piety, characteristic of European bigotry.

The pilgrimage to Mecca is a social and national education to fraternity and peace. But the Hadj is also led to a place on our planet where salutary mental rays are manifested ever since. These rays of our planet probably express themselves electro-magnetically

too. If anybody would doubt the psychic efficacy of such a place, he may study the numberless medical reports of healings and invigoration in the places of pilgrimage of various religions. The reality of these things is no longer denied. But it is wrong to look at them as a "wonder of the Virgin Mary" or as a "blessing of an image or an idol", as it happens with some sects of other religions. Such natural facts, are neither supernatural nor accessible to intellectual perception. But in Islam these are neither denied as in Europe of the materialistic period, nor over-rated as in the Europe of the Middle Ages. They are included in the treasure of the active influential symbols.

Talismans belong to the same category. Islamic authorities look at them as the real bearers of good power. This seemed ridiculous to European materialism. To-day these very materialistic physicians are selling little metal plates containing radium. They are appreciated for their salutary physical influence. The efficacy of radium-rays is in the materialistic Europe everywhere accepted. There is only one step more to believe in the psychically salutary influence of mental rays.

The significance of dreams is another thing perceived by Muslim authorities at all times. In Europe they are taken seriously since about 1914. This new psycho-analytic science in Europe reaches the very results of old mystical wisdom in Sufism. Unfortunately this theme is too long to be discussed here.

The active influential power of the holy word occupies a high rank in Islam. At the beginning of this discussion I mentioned the almost automatic

effective influence of these on our soul. Concentration, devotion of mind and love to Allah can immensely increase the susceptibility of these powers. The former Islamic authorities were quite aware of it. The constant repetition of certain verses or Suras and formulae during prayer are sensible only if the above mentioned relations are admitted. The belief in the magic effect of words only justifies the observance of fixed accentuations and rhythms in saying these verses. Natural sciences are opposed to this fact more than to other magic or religious reciprocal effects. Neither is the efficacy of magic words comparable with electro-magnetic or similar rays. Yet every genuine Muslim may have experienced the mental and bodily redeeming effect of prayers and meditations as in the so-called *Zikr*.

We are thus facing an important fact of our religion. Its existence is neither to be denied nor explained. It is our duty to permeate the nature of this religious element in practical life. Feeling here will be probably a better guide than intellect. The latter will be necessary only for comparison with other religions.

The ceremonious formulae of the Buddhists and the Latin litanies of the Roman Catholic priests are both based on the perception of the magic effect of certain words. Furthermore the holy words of the Vedanta of the Hindus or those in the Jewish faith up to some relics of them in the informative symbolism in Christianity are based on the same knowledge. It is very deplorable to state, that here again the precious parables of the Holy Prophet Jesus (peace be upon him!) have been confounded with active influential symbols in the course of time. Jesus as a messenger of God

compared himself with the magic or holy word. What the holy word is to the divine spirit, is God's messenger to Allah. This clear and beautiful parable has been partly misunderstood in Christianity. They say: "Jesus is the word of God." Moreover they conclude from it that Jesus is God Himself in a different formation. Thus the error has been committed to take a holy, but nevertheless human being for God and to worship his pictures like idols.

In Islam the power of the holy word is perceived and practised without any misunderstanding, wherever we find genuine Muslims.

If we then want to realise true Islam we are to acquire the perception of the holy word in doing practise. Only thus we will be able to penetrate the nature of this great secret.

I must come to an end, though I feel the insufficiency of this short description of Islamic symbolism. The problems, I touched, require some more explanation. The limited space at my disposal may be taken as an excuse. But I think this brevity and incompleteness could include also some advantages. It could stimulate self-observance and independent work especially with regard to the themes mentioned in the last part of this discourse.

This independent work in connection with genuine religious feelings, we are expecting from modern Muslims.

INFLUENCE OF ISLAM ON GURU NANAK

[BY SARDAR PIYARA SINGH]

In the first part of this discourse, it has been shown that Guru Nanak completely broke away from his ancestral religion of the Vedas. Every follower of the Guru with any education not only admits this but even feels proud of it. The question now is whether after renouncing Hinduism he founded a religion of his own or renounced every form of religion. Unfortunately, the teachings of the great Guru have not come down to us intact. Notwithstanding the many alterations and admixtures, whatever has been handed down to us in the shape of the Granth Sahib proves beyond a shadow of doubt that the Guru, after discarding the religion of the Vedas founded nothing new but openly adopted and preached the principles and teachings of Islam. The basic doctrines of Islam are :—

Belief in the existence of God.

Belief in the existence of angels.

Belief in the Holy Quran.

Belief in the Holy Prophet.

Belief in the Hereafter.

Belief in the fact that the measures of good and evil have been inevitably fixed by God.

Belief in resurrection. .

To practice the prescribed observances—prayer, fasting, *Zakat* and pilgrimage to Mecca.

Now let us turn to the teachings of Guru Nanak to see what he says about every one of these.

About Conception of God

The most important point with regard to the question of God is not merely faith in His existence but a correct picture of Him. There are people who believe in the existence of God but confine Him to a particular locality. Some believe that God incarnates in human form. Some again go so far as to identify Godhead with everything in Nature. Some look upon Him as a magnified man who forgives sins only after exacting due ransom. According to some it is altogether beyond God's power to forgive sins. There are also those who think that soul and matter are not His creation and He depends upon these things for the manifestation of His will. In short, there are a host of conflicting conceptions about God. Now the acid test to find Guru Nanak's religion out is to see what exactly was the conception of God he believed in. As the following of his sayings will show his conception of God is word for word the same as depicted in the Quran. He says :

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
 ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ॥ ਗੁਰਪ੍ਰਸਾਦਿ ॥
 ਜਪੁ ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੇਠੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ
 ਭੀ ਸਚੁ ॥੧॥ [ਜਪੁਜੀ]

੨. ਤੁਧ ਨੂੰ ਨਿਵਣ ਮੰਨਣ ਤੇਰਾ ਨਾਉਂ ॥ [ਰਾਮਕਲੀ ਮਃ ੧]

੩. ਧਰਿ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥

੪. ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ [ਜਪਃ]

੫. ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ ॥
ਪਾਕੀ ਨਾਈ ਪਾਕ ਬਾਇ ਸਚਾ ਪਰਵਦਿਗਾਰੁ [ਸ੍ਰੀ ਰਾਗ ਮਃ ੧]

੬. ਅਲਖ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰਿ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ ॥
ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ ॥੧॥
ਸਾਚੇ ਸਚਿਆਰ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥
ਨਾ ਤਿਸੁ ਰੂਪ ਵਰਨੁ ਨਹੀ ਰੇਖਿਆ ਸਾਚੇ ਸਬਦਿ ਨੀਸਾਣੁ ॥
ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ ਨਾਰੀ ॥
ਅਕੁਲ ਨਿਰੰਜਨ ਅਪਰ ਪਰੰਪਰੁ ਸਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ ॥੨॥
[ਸੋਰਠ ਮਃ ੧]

੭. ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮ ਕਾਦਰੁ ਕਰਣ ਹਾਰੁ ਕਰੀਮੁ ॥
ਸਭ ਦੁਨੀਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥
ਮੁਕਾਮੁ ਤਿਸਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥
ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕ ॥੧॥
ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥
ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ ॥

[ਸ੍ਰੀ ਰਾਗ ਮਃ ੧]

੮. ਭੁਲਣ ਅੰਦਰ ਸਭਕੋ ਅਭੁਲ ਗੁਰੁ ਕਰਤਾਰ ॥ [ਸ੍ਰੀ ਰਾਗ ਮਃ ੧]

੯. ਓਹ ਵੇਖੇ ਓਨਾ ਨਦਰਿ ਨ ਆਵੇ ॥

Translation

1. "God is One. He is Protector. He is without body. His name is Truth. He is the Creator of all. He encompasses all. He is Fearless. He has no enmity. He is immortal. He is above birth and death. He is self-subsistent. He is Guide, Merciful, Existent from eternity. He has ever been existent. He is even now existent. He will for ever be existent."

This constitutes the corner stone of Sikh religion. But anyone who has any knowledge of the Quranic teachings will at once see that all these attributes of God are just the same mentioned in the Quran.

It is the formula of faith of the Sikhs and is a translation of the Quranic verses as shown in the last number.

2. "To Thee must we prostrate and Thee must we ask for assistance."

Exact translation of the Quranic words:

ایک نعبد وایک نستعین۔

3. "O heart! Depend upon but One. Renounce all hopes of others. His name solves all difficulties."

4. "He is immaterial, self-subsistent. Neither has any one made Him nor shaped Him."

5. "God is the highest-most Being. His are all pure names and positions."

Exact translation of the Quranic words :

الله الذي له الاسماء الحسنی

6. "He is invisible, limitless, beyond all beyonds. Death overtakes Him not, nor is He bound by Karma. He is without caste. He is not born. He is self-subsistent. He is free from all fear and falsehood. He has no shape, no form, no features which may be seen. Revelation alone can lead to Him. He has neither mother, nor father, nor son, nor relation, nor family. He is immaterial—beyond all. The whole Nature manifests His glory. "

7. " God is invisible, above comprehension, Almighty, Free Agent, Beneficent. The whole world is mortal. He alone is self-subsistent. The earth and the heavens are perishable. He alone is to survive. The sun travels by day ; by night travel the moon and millions of stars. He alone is the Changeless One who is stationary. "

8. "All living beings are forgetful. But there is no forgetfulness in that Master and Creator."

This description of God is exactly the same as given in the Holy Quran. Compare the verses :

الله الذي له الاسماء الحسنی۔ الله لا اله الا هو۔ العلى القيوم۔ لا تأخذه
سنة ولا نوم۔ ليس كمثل شئ۔ بديع السموات والارض۔ انى يكون له ولد ولم تكن له
صاحبه۔ وخلق كل شئ وهو بكل شئ عليم۔ لا تدركه الابصار وهو يدرك الابصار
وهو لطيف الخبير ما كان ربك نسيا۔

These are just a few quotations. If all the sayings of Guru Nanak about the attributes of God that are absolutely identical with some Quranic verse or other are collected, it should make quite a volume,

About Angels

Most of the Hindus do not believe in any such entities as angels. If the Guru had been a disbeliever in these entities, it would have been at least one mark to identify him as a Hindu and distinguish him from a Muslim. This, however, is not so. He lays the same emphasis on faith in angels as does Islam. He says :

੧. ਨਾਨਕੁ ਆਖੇ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥
ਲੇਖਾ ਰਬ ਮੰਗੇਸੀਆ ਬੈਠਾ ਕਢ ਬਹੀ ॥
ਤਲਬਾ ਪਉਸਨ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ ॥
ਅਜਰਾਈਲ ਫਰੇਸ਼ਤਾ ਫਿਰ ਹੋਸੀ ਆਨ ਤਹੀ ॥
ਕੂੜ ਨਖੁਟੇ ਨਾਨਕਾ ਓੜਕ ਸਚ ਰਹੀ ॥
੨. ਦੁਨੀਆ ਮੁਕਾਮ ਫਾਨੀ ਤਹਕੀਕ ਦਿਲਦਾਨੀ ॥
ਮਮ ਸਰ ਮੂਏ ਅਜਰਾਈਲ ਗ੍ਰਿਫਤ ਦਿਲ ਹੋਚ ਨਦਾਨੀ ॥

Translation

1. "On the Day of Judgment, God will open the ledger book of man and take his account. He will send for the rebels. Those against whom some arrears are shown will be dealt with by the angel Izrael. Falsehood will perish. Truth will at last triumph."

2. "This world is perishable. The conviction has sunk deep into me. A day is at last to come when the angel Izrael will catch men by the locks and hurl them down." Compare the Quranic verses :

كَلَّا لَنْ لِمَ يَنْتَه - لَسَعْفًا بِالنَّاصِيَةِ - نَاصِيَةٍ كَاذِبَةٍ خَاطِلَةٍ - فَلْيَدْعُ نَادِيَهُ

About the Quran

There is no sect of the Hindus which looks upon

the Quran as worthy of respect and a code of life. Guru Nanak, however, speaks of the Book as the only code of life for the whole world :

੧. ਕਲ ਪਰਵਾਨ ਕਤੇਬ ਕੁਰਾਨ ॥
 ਪੋਥੀ ਪੰਡਤ ਰਹੇ ਪੁਰਾਨ ॥
 ਨਾਨਕ ਨਾਉਂ ਭਯਾ ਰਹਮਾਨ ॥
 ਕਰ ਕਰਤਾ ਤੂ ਏਕੋ ਜਾਨ ॥ [ਰਾਮਕਲੀ ਮਃ ੧]
੨. ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥
 ਸਰਮ ਸੁੰਨਤਿ ਸੀਲ ਰੋਜਾ ਹੋਹ ਮੁਸਲਮਾਣੁ ॥
 [ਵਾਰ ਮਾਝ ਮਃ ੧]

Translation

1, "In this age of sin, there is only one Book which is acceptable to God. Its name is the Quran. The day of the Hindu Pandits and scriptures is gone. Rahman has become God's name. Believe in Him as Creator."

2. "What is lawful and what unlawful is given in detail in the Quran. Learn them from there."

About the Holy Prophet

In the Sākhis, there are hundreds of sayings of Guru Nanak in praise of the Prophet Muhammad. Since, however, the Granth Sahib is considered more authentic, we content with a quotation from that book :

ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ ॥
 ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੈਸ ਰਸੀਦ ॥

ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ ਰਹਨਿ ਦਰੁਦ ॥

[ਸ੍ਰੀ ਰਾਗ ਮ: ੧]

Translation

"Pirs, prophets, *Sadiq*, (righteous), *Shuhada*, *Qazi*, *Mullas*, *Dervish* all send *darood* (blessing) on the Prophet and that is how numerous blessings are won by them."

A plain hint that if some one wants to obtain Divine blessings, he must send *darood* (blessing) on the Prophet. This is also in accordance with the Quranic verse :

ان الله، ملكته يصلون على النبي يا ايها الذين آمنوا صلوا عليه وسلموا تسليما.

The verse enjoins sending blessing on the Prophet.

So deep was Guru Nanak's love for the Prophet that it survived long after him among his disciples. His fifth successor, Guru Arjan says :

ਅਠੈ ਪਹਰ ਭੈਂਦਾ ਫਿਰੈ ਖਾਵਨ ਸੰਦੜੇ ਸੁਲ ॥

ਦੇਲਖ ਪੈਂਦਾ ਕਿਉਂ ਰਹੈ ਜਾਂ ਚਿਤ ਨ ਹੋਇ ਰਸੁਲ ॥

[ਗਉੜੀ ਮ: ੫]

Translation

"He who has no love of the Prophet passes his days and nights in distress, goes through torture and is at last thrown in hell."

What a strong exhortation to love the Prophet—an exhortation which should be made the motto of every Sikh house.

About the Hereafter

About the life to come and the accountability of deeds, Guru Nanak says:

੧. ਵਿਚ ਦੁਨੀਆਂ ਸੇਵ ਕਮਾਈਐ,
ਭੀ ਦਰਗਹ ਬੈਸਣ ਪਾਈਐ ॥

[ਸ੍ਰੀ ਰਾਗ ਮਃ ੧]

੨. ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥
ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥
ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥
ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ
ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥ [ਵਾਰ ਆਸਾ]

੩. ਨਾਨਕ ਜੀਉ ਉਪਾਇਕੇ ਲਿਖ ਨਾਵੈ ਧਰਮ ਬਹਾਲਿਆ ॥
ਓਥੇ ਸਚੇ ਹੀ ਸਚ ਨਿਬੜੈ ਚੁਣ ਵਖ ਕਢੇ ਜਜਮਾਲਿਆ ॥
ਥਾਂਉ ਨ ਪਾਇਨ ਕੂੜਿਆਰ ਮੋਹ ਕਾਲੇ ਦੋਜਖ ਚਾਲਿਆ ॥
ਤੇਰੇ ਨਾਇ ਰਤੇ ਸੇ ਜਿਨ ਗਏ ਹਾਰ ਗਏ ਸੇ ਠਗਣ ਵਾਲਿਆ ॥
[ਵਾਰ ਆਸਾ]

1. "If you do good in this life, you will get honour in the life to come."

2. "This body is like fine raiment which must be left behind in this world. In the Hereafter, the souls will meet the due awards of their good or evil deeds. Whoever has the least power in this life, enjoys himself to the utmost of his sweet will. In the Hereafter, however, everyone shall have to pass through a dark and narrow pathway. When one will be taken naked towards hell, it will look most horrible and one will

have to repent for his evil deeds." Compare the Quranic verse :

الذين كفروا بربهم عذاب جهنم وبئس المصير اذ لقوا فيها سمعوا لها شقيقا وهي
تفور لكاه تميز من الغيظ.

In this instalment we have seen the complete identity between Guru Nanak's views and the Quranic teachings, so far as the principles of belief are concerned. In the next we will trace the Guru's attitude towards the various observances in Islam.

LIFE AND LIGHT

A STUDY OF THE QURAN

[BY DR. B. A. FARUQI]

والعصر إن الإنسان لفي خسر إلا الذين آمنوا وعملوا الصالحات وتواصوا بالعق
وتواصوا بالصير.

“Behold the Time! Most certainly man is in loss.
Except those who have faith and do good and enjoin
truth and enjoin patience.”

The verses impress upon man the value and importance of time inviting attention to the common every-day phenomenon that time once gone never comes back. Man is thus every moment of his life running at a loss, unless he converts the time at his disposal into something fruitful. If childhood is gone without in any degree taking us further towards the goal meant for us, it is a childhood wasted and the dawn of youth should be no cause for rejoicing. On the other hand we must mourn the loss of the fore-going period of our life. Likewise each time that we celebrate our birth anniversary, we must, rather than rejoice over the mere addition of one more year to our life, take stock of how the year was spent. Has it at all taken us a step further along the road to our human goal, we must ask ourselves. If not, the anniversary should be an occasion for mourning rather

than rejoicing. As a poet has put it :

غانل تجھے کہڑیال یہ دینا ہے منادی
گرہوں نے کہڑی عمر کی اک اور گہامی

The addition of a year more to our age is thus nothing of a gain, as commonly taken. The verses tell us it is a loss. It came to us full of opportunities. If we have not turned them to good account, it should mean a precious possession lost. There is but one way, the verses impress upon us, to avert that loss. We must at once cash it and convert it into something good and useful, something that will take us further towards the realization of our human destiny. The verses point out four things which can shield man against this imperceptible yet perpetual loss. Two of these things relate to one's own self, two to others :

1. Faith—i.e., accepting true principles as the code of our life.
2. Good deeds—i.e., living up to those true principles.

These two without which the sands of life run out as waste, concern man's own person. The other two are in the nature of his duty towards fellow human beings. They are :—

3. To urge others to lead a righteous life.
4. Not only must he stick fast by Truth, he must urge others as well, to steadfastly abide by truth.

Thus according to these verses the goal of man's life is two-fold—the edification of his own self as well

as that of fellow man. Faith in truth is the foremost thing necessary for self-uplift. Without this no fruitful activity is possible. Mere lip faith, however, would not do. One must live up to that faith and firmly stick to it in all the vicissitudes and the ups and downs of life. Fair weather faith is no faith. True faith must pass the test of the roughest possible weather and stand unshaken under the hardest trials and tribulations. These, say the verses, are the two narrow pathways leading towards the ultimate destiny of man. One must not, however, be content with being the solitary pilgrim along these paths. He must take his fellow men also along with him. He must carry the truth to others and exhort them likewise to be patient and steadfast, under all conditions. Faith in Truth and virtuous life—these are the two wings, so to say, with which we can soar up beyond the reach of loss which, otherwise, is an inseparable concomitant of human life. We must however not misunderstand what faith is and what virtuous life is. Faith or virtue which like the morning dew evaporates at the slightest touch of hardships is no faith, no virtue. Whether fortune should smile on us or whether it should frown on us, we must stand firmly by Truth. This is true faith. This is truly virtuous life.

This is an age when the value of all things is judged in terms of profit and loss. These sweet and short words of God tell us how to avert loss and score profit. In this concern of earthly life, he alone is running at a profit whose life is every moment enlivened by four things—Faith, Good Deeds, Service to fellow men, Steadfastness. These constitute the key to a useful fruitful life—a life of true success

and happiness. All else is loss, loss and nothing but loss.

There seems in these verses an implied reference to the epoch of the Holy Prophet and his companions. There were two distinct groups of people at the time—the Prophet and his little band standing for Truth and undergoing all hardships for it and those who did not turn towards Truth and opposed it. It was a struggle between two modes of life. And what was the result? The Prophet's mode of life—life of faith, virtue, service and steadfastness—bore the most delicious fruit. The mode of life of those who opposed Truth resulted in their destruction. The secret of the triumph of the Holy Prophet and his companions as well as why his opponents came to grief—all this has been summed up in these brief verses. Would that the Muslim nation which is day by day sinking down were to seek its salvation in this un-erring well-tried Divine prescription.



The late Al-Haj Khwaja Kamal-ud-Din.

AL-HAJ KHAWAJA KAMAL-UD-DIN

[BY M. Y. KHAN.]

Al-Haj Khawaja Kamal-ud-Din, founder of the Muslim Mission, Woking (England) breathed his last on Wednesday, December 28, 1932, at 12-45 A.M. at the age of 62. *Innā Lillāhi wa inna ilaihi rāji'ūn!*

Perhaps it is too early for a due appraisalment of the Khwaja's enterprise in embarking, single-handed, on a spiritual conquest of the West. The final verdict must lie with the future historian. Maulana Sulaiman Nadwi once described the Woking enterprise as one of the greatest achievements of the century. Perhaps it is more. I am inclined to feel Woking is not a thing of a century. It is a land-mark in history. What was the inspiration at the back of it? The same that urged the early sons of Islam to embark on a conquest of Europe and made them burn their boats and plunge their horses into the sea. If the Khwaja were born in those times, his name would have been among such heroes of Islam. The Fates had reserved for him a similar glory but with different weapons—a spiritual invasion of Europe. Woking must therefore be put in the same scales with such like epochs in the history of Islam. Khwaja Kamal-ud-Din was the Tariq of his day.

Iqbal, the poet-laureate of the East sings in stirring strains of the heroic enterprise of Tariq:

طارق چو برکنار اندلس سفینه سوخت گفتند کار تو به طریق خرد خطا است

Who knows that the Iqbal of the 21st or 22nd century may in similar sentiments commemorate the enterprise of

Khwaja Kamal-ud-Din. It was an enterprise without the clang and clatter of arms. But the spirit underlying it was just the same. Khwaja Kamal-ud-Din had no boats to burn but he burnt the boat of his own career and in the same reckless spirit dashed across the seas to accomplish what at the time seemed nothing short of madness. And ever thereafter he was so lost in the struggle that he forgot everything else. Even his closest friends and colleagues came to accuse him of Woking-mania.

There is no part of the world of Islam where the death of Khwaja Kamal-ud-Din has not evoked a spontaneous outburst of grief and sympathy. Where lies the secret of this universal charm which his name exercised? The secret is that Khwaja Kamal-ud-Din was no longer an individual. He had become an institution and his name conjured up the whole of the Ishaat-i-Islam movement in the West. So thoroughly had he merged his identity in the cause that both in the worlds of Islam and non-Islam his name symbolized that greatest enterprise of the modern age, the Islamization of Europe. In the public mind Khwaja Kamal-ud-Din was Woking and Woking was Khwaja Kamal-ud-Din.

It is not by the number of converts that the achievement of Khwaja Kamal-ud-Din must be measured. To have shown the light of Islam to hundreds of English men and women, from the highest rung to the lowest, is by no means a small achievement. It has opened the way for the Islamization of the West which was the dream of his life. What is, however, of far greater consequence is the distinct stamp that the Khwaja made on the thought of the West. The Khwaja was no mere dreamer and enthusiast. He was a deep thinker and he had a philosophy of Islam of his own. He had a wonderful knack of putting Islam in a most presentable form, in keeping with the modern mentality and modern requirements. This made him irresistible. The Christian Missionaries were naturally alarmed and "Woking danger" was even talked about in the British Press. But they did not know how to combat the danger. At last they

hit upon a weapon. It was "unorthodox" Islam, they said, which Woking preached. "A new Mohammad," they said whom Woking painted "out of the Christian paint-box." In a way they were right. They had quite a different picture of Islam and the Holy Prophet in their minds, as drawn by the pen of propaganda. When the Khwaja put before them Islam in its true beauty and unfolded the lovely portrait of the Holy Prophet, they simply rubbed their eyes. The greatest achievement of Khwaja Kamal-ud-Din therefore lies in the revolution which he brought about in the thought of Europe with regard to Islam. And if to-day men like Bernard Shaw can visualise the Islamization of Europe within a century, the credit in no small measure should go to the Khwaja.

The enterprise of Khwaja Kamaluddin was primarily launched against the West, but naturally it had a repercussion on the world of Islam itself, leading to the revival of faith which, through Western influences was gradually decaying. The Mussalman of Western education, when he saw this rational exposition of Islam and men of high standing from among the ruling race bow to the force of Islam began to shed much of their inferiority complex and to say to themselves that Islam was after all not a thing to be ashamed of. Were it not for this factor, it is sure the youth of Islam, like the rest of the youth of the world would have been carried off their feet by the tide of atheistic materialism which is the order of the day.

"No-sect-in-Islam" was another most conspicuous plank in the campaign of Khwaja Kamaluddin. There is nothing new in it. Sect is the very negation of Islam. Nevertheless the House of Islam presents such a disgraceful spectacle of sectarian feuds. With his penetrating eye, the Khwaja saw that a sect-ridden Islam was not the thing that the West, sick of her own mushroom of sects and subsects, would at all care for. He had therefore to lay all the emphasis at his command on this forgotten aspect of Islam *viz.*, freedom from sects. It was the folly of the Mussalman that had magnified mere schools of thought into so-called sects. As a matter of fact, there were no sects. Islam

was all one. And Working under whose auspices the Sunni, the Shia, the Wahabi, the Ahmadi all met as fellow brethren in Islam, presented a wonderful spectacle of a united Islam which could not but catch the fancy of the English people. This too, though primarily an indispensable weapon for his Western campaign, led to a wholesome revolution of thought in the world of Islam itself. The average educated Mussalman will now have nothing to do with sects. In bequeathing this great principle to the world of Islam, the Khwaja has paved the way for the renaissance of Islam which has already set in.

Call!

Khwaja Kamal-ud-Din was born in 1870 and received his education in the Forman Christian College, Lahore. Perhaps the influences of a Christian institution in which he was brought up had something to do with the future developments of his life. Like the average under-graduate of the day, he felt disgusted with the picture of Islam as presented by the common Mulla. The atmosphere of the Missionary College caused him much of heart searching, undermining faith in the truth of Islam. It was even apprehended that through Christian influences, he might be altogether lost to Islam. It was during this period that he was brought into contact with the late Mirza Ghulam Ahmad of Qadian. This was a turning point. Thenceforward he was a changed man. Not only was the flickering flame of faith in him saved from extinguishing. It was so re-kindled that propagation of the beauties of Islam and its Holy Founder became the very food of his soul. After graduating in 1893, he became a professor and soon after, Principal of Islamia College, Lahore. He took his degree in Law in 1898 and for six years had a flourishing practice in Peshawar. In 1903, he migrated to Lahore and was soon one of leading figures of the profession. He was a fellow of the Court of Trustees of the Muslim University Aligarh and a life-member of the Ahmadiya Anjuman Ishaat Islam, Lahore. It was in 1912, that the supreme call of his life came to him and renouncing the world with all the glamour of rosy prospects, he set out on his historic enterprise to illumine the West with the light of Islam. And ever since his has been a life of incessant struggle in the cause of Islam.

And though confined to bed for long years, he seldom allowed himself rest and kept the struggle on, overtaxing his already shattered system for which he ultimately had to pay with his life. I had the privilege often to visit him in his sick-bed and even when his sick-bed had evidently become a death-bed. And when in that state I saw him full of his usual fervour in the cause of Islam, dictating with the same enthusiasm notes on Islam or articles on Islam or a rejoinder to a critic of Islam, he struck me as a wounded soldier on the field of battle, who, though dying by inches was sticking fast to his guns. And such indeed the Khwaja was. A fighter in the cause of Islam, he fought and fought and fought and with his "sword in hand," as it were, he met his death.

May his soul rest in peace !



THE WORLD OF ISLAM

Turkey

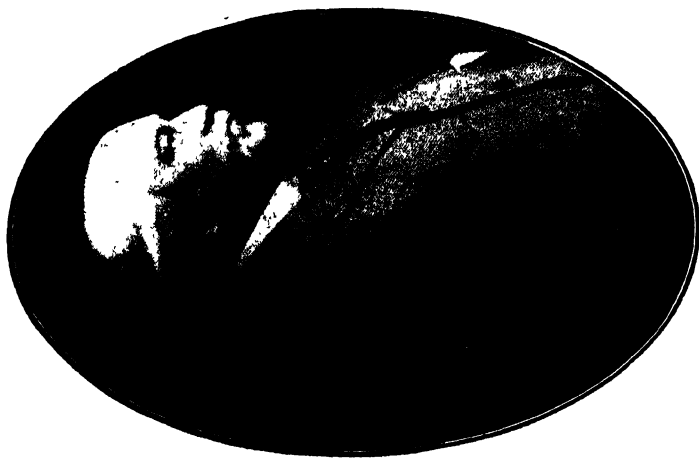
Europeanisation is proceeding apace. The Ghazi Pasha, as Mustafa Kamal is called in Turkey is busy changing the whole face of his country. The Tarboosh has been tabooed. There was even a breeze between Mustafa Kamal and the Egyptian Ambassador who, at a state function, dared appear in his Fez. The Ghazi did not want to see him in that forbidden headwear and the Ambassador had to leave in protest. This tempest in the tea-cup was however composed by an expression of regret by the Ghazi. Substitution of Latin for Arabic script has gone a very long way to change the general look of the country. The sign boards on shops, theatres, cinemas and all public buildings are in Latin script. Even names have been Europeanized. Such single names as Ali, Muhammad or Suleyman which cause confusion must disappear. Every Turk must have a family name. Dr. Abdur Rauf Malik contributes an interesting article to the *Star of India* on "The New Istambul" in which he says :

The Ghazi Pasha and his Parliament have also decreed against the wearing of the veil by women. But the struggle against the dress of the ladies, who have been for centuries habituated to the "burqa", in the absence of any wide-spread intellectual preparation, is much more difficult than that against the Tarboosh of the men. Very often have I come across Turkish women who had discarded the old veil but were wearing it in a modified form. Such is the case especially in the smaller towns.

It was interesting to observe peasant women wearing different forms of the "burqa" and travelling with men on the



The Dancing Darveshes of old Turkey now abolished by Ghazi Mustafa Kamal.



The Rt. Hon'ble Lord Headley and Sir Archibald Hamilton, two distinguished British Muslims.

Haider Pasha Angora Railway in Anatolia. Especially in Anatolia, the Ghazi has met with grim opposition not only from the young Turkish Khanum of the middle class, but also from the old peasant woman. I was told that some Turkish administrators had given up the idea of compelling these women to wear modern clothes as a hopeless task. But in Istanbul where the ladies of the aristocracy, even during the regime of the Sultans ordered their wearing apparel from the La Mod Salon of Paul Poiret de Paris it was not difficult to introduce the reform. These completely westernised Turkish ladies of aristocratic lineage are keeping abreast of Paris in this respect.

While travelling in the tram, which is very comfortable and runs on the improved lines, near Jamia Aya Sophia, you hear the Muezzin chanting "Alla-ho-Akbar" from the top of the slim minaret. The Muezzin is not a Turk of the old type in Chogha and a Tarboosh but he is a clean shaved man, dressed in a first class black suit, cut for him, perhaps, at one of those Turkish drapers who are doing a flourishing business in the main street of Pera. It was Maghrib prayer and not too many Turks came to the greatest and the most historic mosque in Turkey. But an interesting feature it was to see Turkish ladies in European dress entering and joining the prayer in one corner. I was told that it was a comparatively new movement in Turkey. Till recently women did not enter mosques at the time of the prayer.

The Sirat-ul-Mustaqim, a Baghdad journal, says that the Turks, notwithstanding Westernization, are all the more attached to Islam :

This year we have met with many travellers who in a body went to Turkey to visit some of the historical towns such as Constantinople, Adrianople, Angora, etc. As eyewitnesses they told us something about the religiosity of the Turkish Muslims which will be read with interest by the Muslims all over the world. When they were in Constantinople, the city of Golden Horn, to their utter amazement they found all the mosques filled with "Namazis" (worshippers). Many of the Turks are eager to say their prayers in the mosques. At prayer time one with

great difficulty finds room in the interior of the mosques. Further they told us that in the matter of religion, the Turkish Government and the Turkish nation are poles asunder,—there is a complete rupture between the State and religion ; and the Government does not interfere at all in the matter of religion of the people which has been entirely left to them.

The Turkicization of the *Azan* (call to prayer) and the daily prayers, instead of Arabic, is, however, the most extreme measure in this direction and has even met with opposition. Recent-most reports show that in Barusa, there was serious trouble over it and several arrests had to be made. Nevertheless this "reform" or more accurately "deform" is also coming apace. According to a writer in the *Muslim World* writing on this phase of the Europeanization of Turkey the following notice appeared in the *Milliyet* :

To-day at 2 o'clock, Yashar Bey, late chief of the oriental music group of the Presidential orchestra, will chant the Turkish Koran at the Yerebatan Mosque. (This is the smallish mosque built on top of the famous underground Cistern near St. Sophia.) It is probable that Hafiz Yashar Bey will choose the ' Ya Sin (sura) the Turkish of which is as follows

Hafiz Yashar Bey's style and voice will be certain to enhance the effectiveness of this Turkish passage, and Hafiz Yashar will for ever retain the honour of having been the first hafiz to recite their religious books to Turks in their own tongue. We hope that many other hafiz will follow Hafiz Yashar Bey's lead and begin to recite to their admiring hearers in their own tongue.

The experiment, the writer tells us was a complete success and a few days later, the Turkish Quran was recited in three different mosques. The *Milliyet* gave the following account of one of these:—

All faces turned towards Hafiz Yashar Bey as he recited first the original of the 'Anbiya' Sura and then repeated it in Turkish. "The day of man's reckoning draws nigh" he cried. A sound of sobbing broke from the lines of worshippers. They

were listening with eyes half-closed in trance, rosaries clicking through their fingers. "Tell them that God hears every word spoken in heaven and on earth. God sees and hears all." Some nodded, some groaned, 'Oh Lord God.' Some audibly repented of their sins.

One thing was certain, that the congregation, listening for the first time to God's Word from this pulpit, was touched as never before. When some passages were being chanted, the people were almost beside themselves. When the verse, 'Everything shall taste of death,' was pronounced, the heads of the congregation fell forward on their breasts.

Now raising, now lowering his voice, but without once changing the natural melody of the original, Hafiz Yashar Bey reached the end of the Sura. It was evident that many of the congregation would have sat till morning, provided they might have continued listening to the Turkish Koran.

The same paper in one of its issues, thus comments upon the popularity of this movement:

The reciting of the Turkish Koran, which has opened a new era in our religious history, continues to gather support and approval. Scarcely a single innovation has hitherto won such widespread sympathy and support in this country. Any mosque in which the Turkish Koran is to be recited is immediately filled to overflowing.

Arabia

In an interview with the correspondent of the *Mussalman* of Calcutta, Mr. Shahjahan Kabeer of the British legation at Jeddah who has recently come home on leave, gave the following first-hand observations of life in Arabia:

The British Legation resides at Jeddah, the biggest port of Hedjaz on the Red Sea. The representative of H. M. King Ibn Saud who carries on the administration of the place is known as the Amir. Almost all the great powers of the world are represented there by their ministers and consuls. At Jeddah there are two schools, one belonging to the Government, and

the other to Haji Muhammad Ali Zainul Ali Reda. Severe scarcity of water prevails in the place, and the people have to buy for use condensed sea water at a high price.

Since the 22nd September last the Hedjaz-Nejd Government has been named as Al-Arabia-As-Saudia Government, and under the able administration of H. M. King Ibn Saud perfect peace reigns throughout the length and breadth of his dominion. His Majesty as a rule resides at Riyaz the capital of Nejd. The Viceroy, H. R. H. the Prince Amir Faisal, has headquarters at Hedjaz.

The Arabs seem to be an intelligent people, and the European influence on their life appears to be great. The towns people use fork and take their meals at tables in European fashion. The people are extremely luxurious and spend-thrift, and the dwelling place of even a poor labourer is furnished with valuable articles of furniture. The people live in houses built with stone, plastered by mud.

Wine is strictly banned by H. M. King Ibn Saud, and smoking and card-playing publicly are prohibited; gambling does not exist at all.

The women of Arabia enjoy a great deal of freedom. They are the queens of their houses; the domestic affairs, including marketing are carried on by them.

As regards customs of marriage absolute Islamic spirit prevails, and it is not seldom that a slave marries his master's daughter. The Mahr, which is generally fixed very high, is paid in cash then and there at the time of the marriage, and is not merely promised as is the custom in India.

Slavery still exists in Arabia, but the slaves are very liberally treated, and there is practically no difference in treatment between them and their masters—all of whom take their meals at the same table.

The food taken by the people of the town consists of bread and mutton (Dumba flesh). The "Beduins" take camel milk, "Dokum" nuts, dates, and camel flesh too. All the food

stuff is imported from India mainly and also from Egypt and some other countries. The living is very expensive, and the wages of servants are very high. The coins current in the place are gold pounds alone. The subjects of the Kingdom are not at all, or very little taxed.

The Holy Carpet is now prepared at Mecca by Indian weavers who generally belong to Benares, Lahore and Kashmir.

The Arabs are very backward as far as education is concerned. No higher education in the modern sense of the word is imparted. There are many Madrassas, where Arabic is taught principally. English has recently been introduced. For technical training students are sent to Egypt and Europe.

There is no arrangement for the education of the girls. They are educated privately at home and the chief subject of their study is religion. But what is deemed essential for women is the perfect training in domestic arts, such as cooking, sewing, washing, ironing, marketing, etc. In short the women there are still satisfied with their position as mistresses of their homes.

Egypt

On November 13, 1918, Saad Zaghlul Pasha, the valient fighter for the freedom of Egypt and the father of the freedom movement in that country formally unfurled the flag of independence and ever since for the last 14 years it has been kept flying by the people of Egypt. The following is a brief account according to Arabic papers, of the Independence Day celebration on November 13, 1932 :

The banner of Egyptian Independence which was thus lifted on the 13th November by the late Zaghlul Pasha is flying for 14 years uninterruptedly ; and this day is universally considered as an annual national festival with great pomp and grandeur by the Moslems and Copts of Egypt, alike. Like the previous years this year also an elaborate arrangement was made for the celebration of the Independence Day. But all of a sudden the Sidqy ministry passed an ukase prohibiting the

people from celebrating the Independence Day even without assigning a sufficient reason for that. But all the display of military forces of the Government before the united and animated nation of Egypt, became totally useless. And violating the prohibitory order the Egyptian nation peacefully celebrated the Independence Day. The present leader of Egypt, Nahas Pasha, who is popular both with the Muslims and Copts recently delivered the following stirring speech in this connexion before the tomb of his political "Guru"—late Zaghlul Pasha on the present situation of Egypt:

"To-day the nation is celebrating the 14th Anniversary of the Egyptian Independence Day. The place towards which all attention of the whole nation is directed is that place where lies buried that great soul and valiant fighter in the cause of Egyptian Independence—Saad Zaghlul Pasha. Just on the 13th of November, 1918, he unfurled the banner of Independence so as to snatch the power for the nation from the unwilling hands. Neither did he fear the unlimited forces of the opponents in doing so, nor did he become despondent of the united support of the Egyptian nation in the cause for which he so boldly raised the standard of revolt, for he knew it fully well that truth is the greatest power in the world, God is always with truth, and finally truth overcomes untruth.

"With this grim determination Zaghlul Pasha came to the forefront of action and except principles and honour he sacrificed his all for the cause so dear to him. The nation became thunderstruck at the unique courage displayed by this great fighter for the cause of the country and soon the nation eagerly flocked to his standard. Then began the national struggle in right earnest. A wave of enthusiasm and a spirit of sacrifice swept the whole country. The struggle is still going on and the door of sacrifice is still open to all of you.

"As the years rolled on, the struggle assumed a serious turn. Those that were true to their promise, remained in the field to the last drop of their blood; and those that were weak and vacillating fled from the field to save their lives. It is the coward who prolongs the miseries and pangs of the nation.

Both in this world and the next the coward would suffer heavily.

"Now it behoves the Egyptian Nation to mend this state of affairs in the country. Remember the departed leader—Saad Zaghlul Pasha,—remember his manifold sacrifices in the cause of the country, and remember the Shahidin (martyrs) who laid down their valuable lives for the sake of the country. O people of Egypt! Arise, awake and compose your differences, defend your rights! If you remain firm to the end of the struggle then be sure, victory will be yours. And those who have the slightest doubt about the success of our sacred cause, and those who have a grain of weakness in their hearts, should at once leave our party, and clear the field for others. The field of action is not for the coward, but for the brave and the true believer. In the end I openly declare that I am now ready to sacrifice my life for the Independence of the country. O God! Bear witness to this promise of mine."

Persia

August 5th is a red-letter day in the calendar of Persia. On this day the despotic monarchy was abolished and constitutional Government established. It is a day of national festival and was celebrated with great enthusiasm. The fine palace "Baharistan" was put at the disposal of the organizers of the celebration and all notable persons of Teheran, high officials, ministers, ambassadors and merchants attended the banquet held in honour of the Constitution Day. King Reza Shah, in order to keep in constant personal touch with the people and the affairs of the state, has made it a rule to meet members of the Parliament every Monday. According to the Persian newspapers, he has advised the formation of independent political parties, "without which," he thinks, "the country can not thrive properly." The new political party formed is known as "Hizb-i-Taraqqi"—i. e. the Progressive Party.

The Education Minister of Persia has sent a further batch of students to foreign countries for higher training in scientific and technological subjects. A public examination was held in

this connection in Teheran and those who came out successful were selected and nominated by the Government for further training in foreign countries.

The most important event however has been the annulment of the Darcy Concession to the Anglo-Persian Oil Company. This action of the Persian Government evoked considerable enthusiasm in Teheran and the event was celebrated with illumination of shops and similar jubillations. The dispute was referred to the Council of the League of Nations, with Britain and Persia as the two parties. An agreement has however been reached on the following terms :

Firstly, the two parties agree to suspend all proceedings before the Council until its session in May 1933, with option of prolonging, if necessary, this time-limit by common agreement ;

Secondly, the parties agree that the Company shall immediately enter into negotiations with the Persian Government, their respective legal points of view being entirely reserved ;

Thirdly, the parties agree that the legal standpoint of each, as set before the Council in their memoranda and in verbal statements, shall remain entirely reserved and if negotiations for a new concession remain without result the question will come back before the Council, before which each party remains free to resume defence of its case, and

Fourthly, in accordance with the assurance given by the Persian Government in its telegram of 19th December, 1932, to the President of the Council, it is understood that while negotiations are proceeding and until final settlement of the question, work and operations of the Company in Persia will continue to be carried on as they were before 27th November, 1932.

Afghanistan

Under the enlightened sober lead of H. M. King Nadir

Shah, Afghanistan is steadily pursuing her programme of internal reconstruction. The *Islah* of Kabul has the following :

Dr. Muhammad Yusuf Khan, M. B.B.S., who has come to Kabul from India, has been appointed medical officer for the municipality of Qandahar. A small committee has been formed at Khanabad with the object of settling trade disputes. A new school has been established at Ascha by Government. From the report issued by the authorities of the hospital for lunatics which was opened last year at Kabul, it appears that so far 20 persons had been admitted. Out of these one died of typhoid, eight completely recovered and were also allowed to leave the hospital, as their mental condition had greatly improved. One lunatic is still under treatment. A new hospital is in process of being built at Farah. The Hirat Municipality has started a campaign of widening the streets. Four streets have already been widened.

Some time back a small quantity of tobacco was sent to the Afghan Legation at Paris and the latter was asked to consult the cigarette manufacturing companies in France with a view to ascertaining whether it was quite fit for making cigarettes or not, so that it might be cultivated on a much vaster scale in case it was found all right. Now a report has been received from the Afghan Legation and the Department of Agriculture has been requested to send all kinds of tobacco cultivated in Afghanistan together with quotations as to their prices and delivery at Paris. The Department of Agriculture is busy collecting the necessary information.

In October last a Royalist plot to restore *ex*-King Aman Ullah Khan to the throne was nipped in the bud and General Ghulam Nabi Khan, the organiser of the plot executed. The General who had been an exile in Germany ever since the exit of Aman Ullah Khan sent his formal submission to King Nadir Shah and was pardoned and allowed to return to Afghanistan from Germany. He reached Kabul on October 13 accompanied by Shah Wali Khan and was warmly welcomed by King Nadir Shah. Immediately after his arrival in Kabul, Ghulam Nabi Khan began secret propaganda in favour of *ex*-King Aman Ullah Khan and

wrote letters to his relations of Charkhi and other tribes in the southern province asking them to keep ready to await his signal. .

King Nadir Shah getting information arranged Ghulam Nabi Khan to be shadowed, and to test certain informations received. King Nadir Shah's brother Shah Mahmud Khan sent from Gardez one caravan consisting of 30 to 40 camels carrying ammunition boxes filled with stone to Khost, which were looted by hostile tribesmen who were favourable to Ghulam Nabi Khan. Suspicions were thus confirmed.

Ghulam Nabi Khan was arrested and produced before the Loe Jirga at Kabul. He pleaded not guilty, but unfortunately for him original letters and addressees were produced and their depositions taken. He was found guilty on charges of treason and insulting the Quran, on which he had sworn his submission. He was accordingly executed.

The movement for the boycott of tea which was started a few months ago in Afghanistan is now going on vigorously. Latest report from Afghan papers indicates that the movement has achieved success to some extent and a section of the people who so long opposed it, are now convinced of the utility of the movement. Further the officers attached to the Governor of Ghor and his supporters have in a body promised not to take tea any more.

In order to develop the telephone and telegraphic lines of communication, the Afghan Government has recently opened new lines of communication between Kandahar and Herat. The Government is taking keen interest in the matter. Further it is learnt that the government after a thorough enquiry has resolved to open new lines between Kantar and Darah Pech, between Kamshali Naman and Alishang, and between Naman and Alangar. These lines, when completed, will render great help to the people.

Iraq

From Arabic papers, we learn :

Through the efforts of Nouri Pasha, *ex-Premier* of Iraq, Iraq has now been assigned a place in the League of Nations; and he has also been appointed as Iraq's delegate to the League. During the recent change of the Iraqi ministry it was supposed that England was instrumental in this change, as Nouri Pasha's ministry was considered as detrimental to the imperialistic motive of England. Whatever it may be, it is to the great credit of Nouri Pasha that he has been selected as Iraq's delegate to the League, inspite of opposition by interested persons. A right man in the right place.

King Feisal is thinking of erecting a summer capital somewhere in the hills of Musal, Baghdad being too hot. This will prevent the annual outflux of a large number of well-to-do people to Europe.

Syria

Newspapers of Palestine announce the establishment of a Library on a large scale which will form the nucleus of the Arabic University which was proposed in the last World Muslim Conference held at Jerusalem last year. At present the main programme of the World Muslim Conference is to establish a University adjacent to the celebrated Mosque of Aqsa in Jerusalem, and to raise funds for this purpose vigorous efforts are now being made by the Muslims of Palestine.

Further, the President of the Conference has just now issued an appeal to the Muslim authors, publishers, printers, preachers and literators of the world to help him in maintaining the Library either with the supply of books or with donations, big or small which should be sent to the following address:— Al muktaba, Al Jamia, Al Islamia; Masjadul Aqsa, Jerusalem. Great importance is attached to the Library which will be the stepping-stone to the consummation of the Arabic University.

Solo Isles

This name may sound as unfamiliar. This little known kingdom of Islam is situated in the Pacific Ocean and comprises fourteen islands. Sultan Jamal-ud-Din Akram is the present ruler of this kingdom. In internal administration, the kingdom is independent but for purposes of foreign relations, it is under the U. S. A. Its position is somewhat like that of the Indian States. Out of the fourteen islands, seven were recently detached and annexed to the Phillipine and Borneo. To protest against this arbitrary act the Sultan personally went to the capital of U. S. A. but nothing has so far been done in the matter.

Index to Muslim Revival, Volume I

	Page.
Afghanistan under King Nadir Shah	178
Albania under King Ahmad Zogu	78
Aman Ullah, Ex-King of Afghanistan	312
Amir Ali's (Syed) feelings for the Poor	78
Babi Movement (History of the)—Mirza Ali Muhmmad Bab	19
Babi Movement—Mirza Yahya, Subhi-Azal and Mirza Hussain Ali Bahaullah	108
Babi Movement (History of the)	221
Bible Characters in the Quran	209
British Yoke or Hindu ?	205
"Buy British"	73
Come with Me to India	74
Daughter of Smyrna, The	312
Early Caliphate	309
Federal Legislature	90
Flying Convert to Islam	76
Ghazi Tippu Sultan	279
Golden East (The), by Sirdar Iqbal Ali Shah	86
Grey Wolf of Turkey (The)	364
Hassan Report	93
Hindus and Terrorism	202
Holy Traditions, The	312
How to kindle the spark of life in the Mussalman	290
Ijtihad or Exercise of Judgment	259
Influence of Islam on Guru Nanak (I)	242
Influence of Islam on Guru Nanak (II)	385
Islam and its Attitude Towards Non-Muslims	235
Islam and the Young Generation in Europe	250
Islam's Contribution to the Peace of the World	40 & 143
Islamic Revival in Spain	301
Is Religion Possible	329
Jawed Nama by Dr. Sir Muhammad Iqbal	183
Khwaja Kamal-ud-Din	399
King Nadir Shah and His Achievement	284
Light and Life, A study of the Quran	69, 172, 297 & 395
Ma Chan Shan	75
Mahdi of Allah, (The)	311
Marriage Law in Persia	208
McTaggart's Philosophy	226

	Page.
Moghals' Contribution to the Culture of Hindustan ...	15
Muslims' (The) Contribution to the Making of Ceylon ...	293
Muslim Culture and Bengal Muslims ...	1
Muslim Leaders' Manifesto ...	201
Muslim Military Importance ...	204
Muslim World Population ...	80
Mustafa Kamal as Philologist ...	302
Mystic Tendencies in Islam ...	306
New Turkish Language ...	303
Obligations of man, (The) ...	273
Ourselves ...	89
Power-Nationalism ...	180
Presidential Address All India Muslim Conference ...	59
Prophet's Tunic, (The) ...	163
Quran in Turkish, (The) ...	177
Religion and the Modern Mood ...	97
Russia—Woman in Modern Russia ...	175
Marriage ...	175
Special Privileges ...	176
Care of children ...	176
Law and order ...	177
Separation of Sind ...	205
Seven Great World Religions ...	94
Slavery in Christian Abyssinia ...	181
Some Study Notes ...	217
Suppression of Church in Spain ...	179
Symbolism in Islam ...	369
Tanasukh—i. e. Transmigration of Soul ...	84
Theism and the Modern Mood ..	86
Turkey's Three Year Plan ...	181
Untouchability and Hindu Shastras ...	350
Viceroy (The) on racial equality ...	79
What is Nationalism ? ...	203
Whither Islam ..	311
Woman in Modern Russia ..	304
World Conference for International Peace through Religion ...	130
World of Islam ...	404

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